

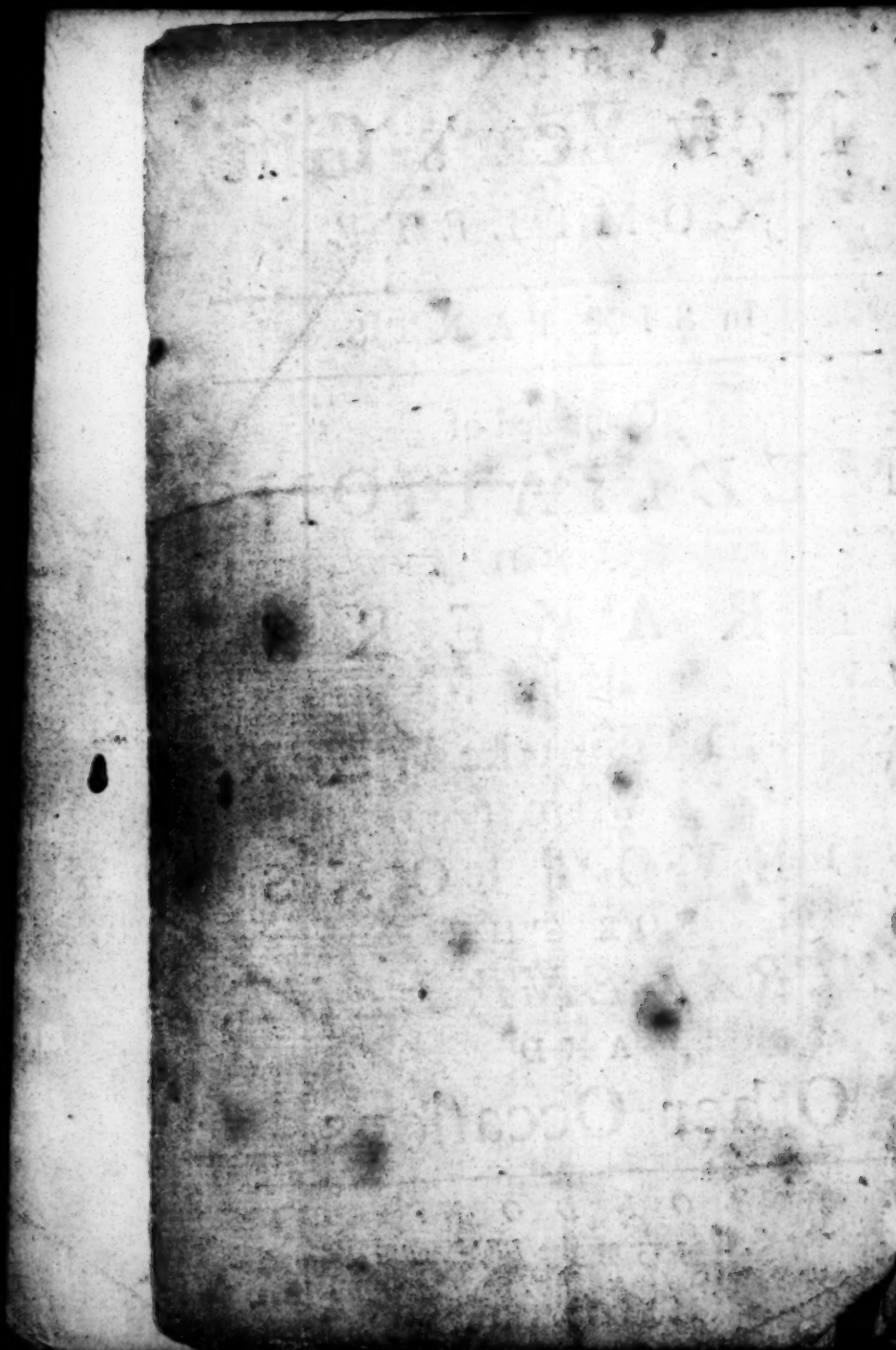
1743. THE
New-Year's-Gift
COMPLETE.

IN SIX PARTS.

Composed of
MEDITATIONS
AND
PRAYERS
FOR
Every DAY in the WEEK:
WITH
DEVOTIONS
FOR THE
SACRAMENT, LENT,
AND
Other Occasions.

L O N D O N :

Printed for S. BIRT, at the Bible and Ball in Aue-
ry-Lane, and S. HARDING, in St. Martin's-Lane.
M DCC XXXII



T H E
P R E F A C E.



Present you with this short Treatise; carry it in your Hand, as a Clock which a great Prince wore in a Ring: It striketh every Hour of the Day, and agreeth with Reason, as true Dials with the Sun.

If you read it with Attention, you will find it great in its Littleness, rich in its Poverty, and large in its Brevity.

If your Mind be fram'd for the most solid Entertainments of Devotion, this will delight thee, and carry thee on smoothly in thy regular Course, and

The P R E F A C E.

learn thee that sure, but happy skill of working in thy Soul the Virtues thou desirest.

Upon the Wings of Devotion thou mayst soar up to Heaven, and fly away from the Troubles and Cares of this Life.

May this little Manual be to the Reader of that Consequence, as to increase his Piety and Devotion; and may he weigh what he reads with that Seriousness which befits a Thing wherein both his Happiness and Duty is concern'd.

I shall conclude with the Words of the Royal Preacher, *Eccl. xii. 13. Fear God and keep his Commandments: For this is the whole Duty of Man.*

T H E

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A New-

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A

New-Year's-Gift.

PART I.

Meditations for New-Year's-Day.

I.

O Blessed Lord, who, as upon this Day, received'st the holy Name of *Jesus*, being so named of the Angel before thou wast conceived in the womb; I give thee all possible thanks and praise, for making good the gracious purport of this thy Name, in *saving* thy people *from their sins*.

II.

O blessed *Jesus*, since by the imposition of this adorable Name, the Holy Ghost hath made a publick declaration that thou art *come into the world to save sinners*, save me (I beseech thee) who *am the chief of sinners*, and let me *taste and see how gracious the*

Lord is in the healing influence of this Name: a Name which is exalted above every Name, even by God himself; which makes it highly reasonable, that at the Name of Jesus every knee should bow, in Heaven, in Earth, and under the Earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

III.

In obedience to which divine decree, I prostrate myself before thee, O Lord; I worship thee, O Christ, and humbly beg thee on my knees to be my Jesus, my Saviour.

IV.

O my immaculate Lord, thou hadst no Lusts to mortify, no Corruptions to renounce, no new Nature to put on, and yet didst permit thy fore-skin to be circumcised, that we might learn thereby to *put away all filthiness, and superfluity of naughtiness*; let this thy infant-wound circumcise our hearts, purify our hands, and preserve our whole Man blameless and undefiled: And since *there is a fountain open'd to the House of David, for sin and for uncleanness, let the Blood of Christ, who thro' the eternal Spirit offer'd himself without spot to God, purge our Conscience from dead works to serve thee the living God, that being cleansed from*

all.

Part I. Ejaculations, &c.

3

all filthiness of the Flesh and Spirit, we may perfect holiness in thy fear.

THE PRAYER.

A *Lmighty God, who madest thy blessed Son to be circumcised, and obedient to the Law for Man ; grant me, I beseech thee, the true Circumcision of the Spirit, that my heart and all my members being mortified from all worldly and carnal lusts, I may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen.*

Ejaculations for the Morning.

1. **A** *RISE thou that sleepest (arise my dull and drowfy Soul) and Christ will give thee light.*

2. To thee, O Lord, do I lift up my eyes, my hands, my heart, from this bed where my body hath taken its nightly repose, towards thy Heaven, where my Soul expects her eternal rest.

3. *My voice skalt thou hear betimes in the morning; in the morning will I direct my Prayer unto thee, and will look up.*

4. I confess, O Lord, that I am utterly unworthy to enjoy this blessed Light, which I have so much abused to thy great dishonour; much more the Light of Grace, by

which thou ledest me to that of *Glory*; and that it were just with thee, for ever to deprive me of these happy Lights, and to expose me to the terrors of eternal Darkness.

MORNING-PRAYER.

I.

O Most holy, merciful, and gracious God, in whom I live, move, and have my being; to whom I owe all the comforts of this life, and of that which is to come; from a sense of these, and thy preservation of me the night past, I desire to praise thy holy Name, for all thy goodness and kindness towards me; but more especially I adore and praise thee for thy infinite love and compassion to Mankind, in sending thy Son to become Man, and to die for us, to save us from our sad and lost state of sin and misery, and to purchase and promise Pardon and Salvation to us who had utterly undone ourselves. O give me grace to accept and partake of it, upon the gracious conditions of repentance and obedience, on which it is offer'd to me by the Gospel, that I may never neglect so great Salvation, nor by impenitence and continuance in sin, make myself incapable of it.

II.

But incapable I must be, unless thou, Lord, have pity upon me; for as I was conceived in sin, and brought forth in iniquity, so ever since, as thou hast added to the number of my days,

days, I have increased the number of my sins; and though I depend on thee alone, yet I have rebelled against thee, and have resisted that good-will by which I was made, and am continually kept. I have been unthankful and disingenuous to my greatest benefactor and best friend, and unjust in denying that obedience which is on so many scores due to thee, the God of my life, and the sovereign Lord of the World. I have, without and against all reason, broken those laws that are holy, just, and good, and walked in those ways that are grievous and troublesome at present, and will certainly lead to destruction at last. O what impurity, what imperfection cleaves to my best performances! And how defective and short are the holiest actions which ever I did! Inso-much that if thou beest extreme to mark what is done amiss, I cannot answer thee in judgment for any one action of my whole life, but must lie down in my shame, and my confusion will cover me. Thus, O Lord, have I sinned against thee, in doing the evil I should not have done, and in not doing the good I should have done all my days.

III.

And what shall I say unto thee, because of these things? Tribulation and anguish, indignation and wrath, is the due portion of them that do evil; and if thou shouldst abandon me, and cast me out of thy sight, I must confess that thou art righteous, and that I reap

but the fruit of my own ways, and suffer the deserved punishment of mine iniquity. But, O merciful God, who art slow to anger, and of great pity, and who wouldst have none to perish, but all to come to repentance, work in me, I beseech thee, a true and hearty repentance, such as thou hast required and wilt accept, and let the merits of thy Son render it effectual to the forgiveness of my sins: O let the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge my conscience from dead works, to serve the living God, and purify my soul from all uncleanness, that I may find the power of his death in my dying to sin, and rising unto righteousness, in having my old man crucified with him, that the body of my sin may be destroyed, that henceforth I may not serve sin, but live as becomes the Gospel of Christ.

IV.

Let thy grace, I beseech thee, teach and enable me to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, and let the same grace repair those decays of my nature which have been made by my sin, and make up whatever damage any others have sustained by my wickedness; and let not thy name and honour suffer, but glorify thy self in and by me, who have been so instrumental to thy dishonour: Let an awful sense of thee and thy holy presence be always upon my mind, and purify my
most

most secret thoughts and actions, and do thou take possession of me, and rule in me in such a manner, that all my affections and thoughts, words and actions, may be sanctified by thy grace, and to the promotion of thy glory.

V.

Bless and preserve me this day both in my soul and body, in my going out and coming in, and in all that I shall set my hands unto; keep me from all evil, but especially from sin, and quicken me by thy grace unto every good work, that so I may serve thee with a free and cheerful mind, and make it my meat and drink to do thy blessed will, and improve more and more in all those habits of virtue which are requisite to fit and prepare me for the happiness of Heaven. These mercies, and whatever else thou knowest to be most convenient for me, I do humbly beg, in the name, and for the sake of Jesus Christ, our only Mediator and Advocate, who maketh intercession for us, and hath given us confidence to come unto thee in his name, and hath taught us to sum up all our Prayers in his own words, saying,

Our Father, &c.

Ejaculations at going forth.

1. **L**ORD, preserve my going out and coming in from this time forth for evermore. Give thy Angels charge over me, to keep me in all my ways.

2. Set a watch, O Lord, before my mouth, and keep the door of my lips.

3. O let not my heart be inclined to any evil thing; let me not be occupied in ungodly works.

4. Hold thou up my goings in thy paths, that my footsteps slip not.

5. Lead me forth in thy truth, and learn me, for thou art the God of my Salvation; in thee shall be my hope all the day long.

Ejaculations for the Evening.

1. **L**ET my prayer, O Lord, be set forth in thy light as the incense, and the lifting up of my hands be as the Evening-sacrifice.

2. O give thanks unto the Lord, for he is good, and his mercy endureth for ever.

3. For thou, O Lord, hast granted me thy loving kindness in the day-time, and therefore in the night-season I will think on thee, and make my prayer to the God of my life.

4. O thou that saidst, *Let there be light, and there was light*, open mine eyes, that I sleep not in death.

5. Consider and hear me, O God, and hide me under the shadow of thy wings, and let my soul rest in thee. *Amen.*

EVENING-

EVENING-PRAYER.

I.

Almighty and Everlasting God, (and in Jesus Christ, our most merciful and gracious Father,) I thy sinful and unworthy Creature, do here most humbly present myself before thee, to confess my sins, and to beg thy pardon, to acknowledge thy mercies, and to bewail my abuses of them.

I confess, O Lord, I am defiled in my very nature, having a backwardness to all good, and a great readiness and inclination to all evil. But I have defiled myself yet much worse by my own actual sins and wicked customs. Thou hast given me a law which is holy, just and good; but I have broken this law from day to day, and also slighted and abused the riches of thy grace discovered in the Gospel, and not suffered thy goodness to lead me to repentance.

II.

And now, O Lord, what can I expect, having done these things, but to be utterly abhorred and forsaken by thee? that is indeed the due reward of my sins. But, O thou merciful preserver of men, who freely pardonest all that truly repent, who givest repentance to all that ask, and invitest all to ask by promising to give; give me, I beseech thee, a deep and hearty repentance, a sincere contrition, a true sorrow for, and a perfect hatred of all my sins, with a firm resolution to forsake them.

And

And then, according to thy goodness, let thine anger and thy wrath be turned away from me; look upon me in thy son my blessed Saviour, who came into the world to save sinners; and for the mercies of his sufferings, pardon all my sins, my sins of weakness and surprize, of wilfulness and deliberation, particularly those of this day; forgive my known, and cleanse me from my secret sins.

III.

And because I am not sufficient of myself to avoid any evil, or perform any good, be thou graciously present with me, to preserve me from the one, and assist me in the other, enable me, by thy holy Spirit, to overcome every corrupt and sinful inclination, to mortify every vile lust and irregular passion, and to bring both my soul and body under the government of reason and religion. Endue me, good Lord, with a spirit of true and fervent devotion to thee my Creator and Redeemer, with an upright, just, and charitable heart to all my neighbours, and with a temperate, contented and humble mind in every condition and state of life unto which thou shalt please to call me, that so I may follow the example, and come to the temper of my blessed Lord and Master, and to such a divine and heavenly spirit and disposition, as may fit me to dwell with him for ever.

IV.

And I desire to return my thankful acknowledgment for all thy mercies, both spiritual
and

and temporal ; I bless thee for my Creation, for my continual preservation, that of this day in particular, and all the blessings of this life ; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ. I thank thee, according to my poor ability, from the very bottom of my heart, for his manifestation in our flesh ; for the charitable testimonies he gave of his love to mankind in the course of his life ; for that astonishing grace in submitting himself to die for us ; for his glorious Resurrection and Ascension to Heaven ; for his intercession for us at thy right hand, and for his sending to us the holy Spirit, to enlighten our minds with the knowledge of thy will, and to shed abroad thy love in our hearts. I thank thee, O Lord, that thou hast pardoned so many offences, and so graciously importuned me to return to my duty, and afforded me so long a time and space of repentance. I thank thee for all the helps and assistances of thy holy Spirit which thou hast already favour'd me withal ; that thou hast so frequently made good motions in my soul, inspired me with holy thoughts and devout affections, and inclined my will many ways to the choice of that which is good. I bless and praise thee for all the means of grace, and for the hope of glory ; and I beseech thee to give me that due sense of all thy mercies, that my heart may be unfeignedly thankful, and that I may shew forth thy praise
not

not only with my lips but in my life and conversation, by giving up myself to thy service, and by walking before thee in holiness and righteousness all the days of my life.

V.

Take me into thy care and protection this night, keep me by thy grace from all works of darkness, and defend me by thy power from all dangers; give me a quiet and comfortable repose, and when I awake in the morning, help me to employ all my renewed strength to thy honour and glory, through Jesus Christ, in whose blessed name and words I recommend my self and all thy people to thy infinite mercies, saying,

Our Father, &c.

Ejaculations at going to Bed.

1. **I** *Will lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety.*

2. **Have** *mercy upon me this night, O blessed Jesus, who didst die and revive for us, that whether we awake or sleep, we should live together with thee.*

3. **Protect** *and defend me, O Lord, by thy heavenly grace, from all dangers this night, and all the days of my life, in the hour of death, and in the day of judgment, good Lord deliver me.*

Sunday

Sunday Morning's Meditations.

I.

COME let us lay aside the cares of this world, and take into our minds the joys of Heaven; let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.

II.

Retiring from the many distractions of this life, and closely recollecting all the forces of our soul, so to pursue in earnest that one necessary work, the securing to ourselves the kingdom of Heaven.

III.

Miserable are they, O Lord, who study all things else, and never seek to taste thy sweetness; miserable, though their skill can number the stars, and trace out the ways of the planets. To know thee, O Lord, is to be truly wise, and to contemplate thee, the highest learning.

IV.

Send forth thy light, O thou Morning-star; and lead us to thy holy hill: send forth thy truth, O increated Wisdom, and bring us to thy blessed tabernacle.

A Prayer

A Prayer for Sunday Morning.

O *Eternal and most glorious God, I humbly beseech thee to prepare my soul to worship thee this day acceptably, with reverence and godly fear; fill me with that faith that works by love; purify my heart from all vain, or worldly, or sinful thoughts; fix my affections on things above; give me grace to receive thy word, which I shall hear this day, in an honest and good heart, and to bring forth fruit with patience. Pardon all my sins, and let them not hinder the ascending of my prayers and praises unto thee, nor the descending of thy mercies and graces upon me. Let my private devotions so fit and prepare me for thy publick worship, that all thy ordinances may be profitable to me, that by thy grace derived from them, my whole life may be acceptable to thee, in and through my blessed Lord and Saviour. Amen.*

Our Father &c

A Prayer for Sunday Noon.

O *Thou God of infinite compassion, I bless and praise thy name for this happy liberty which thou vouchsafest me of making my addressees to thee in thine house of prayer. O let me never want or neglect the light of the gospel: pardon and relieve as well my blindness as my backwardness hitherto, which hath rendered me unprofitable under it, and make me so duly sensible of my abuse or misapprehension.*

Part I. Prayers for Sunday.

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ment of the tenders of thy grace and mercy,
that I may henceforth obey all thy godly mo-
tions, till my experience of thy love fill me
with joy unspeakable and full of Glory. Amen.

Our Father

A Prayer for Sunday Night.

I Praise thee, O God, I thank thee for all
the means of thy grace and the hope of thy
glory. And it is a new favour that I may
thus praise and bless thee both in the assem-
blies of thy people, and in my own retire-
ments: O give me a heart to delight in it,
and in all other duties of a Christian life:
That obeying the holy gospel in all things,
and being never weary of well-doing, I may
find thy unwearied goodness extending itself
to immortal life and bliss through Christ Je-
sus. Grant, O blessed Jesus, that thy holy
laws may be more deeply engraven on my
heart; and that every truth I have learnt
this day may be so faithfully preserved and
kept in mind, as to become the rule of my life,
or the ground of my hope, and a powerful mo-
tive to universal obedience to the end of my
days. O that the remainder of my days may
be the better for this day, and the holy rest we
observe here on earth may be a beginning of
that eternal rest which we wait for at thy se-
cond coming! Amen. Come Lord Jesus.

Our Father

Medi-

Monday *Meditations for Monday.*

I.

HAPPY are they, O glorious Lord, who every where adore thy Majesty, and live on Earth as in the sight of the King of Heaven, and every moment have God in their thoughts.

II.

The all-seeing eye of God looks down to this lower world, and beholds all the ways of the children of men: if we go out, he marks our steps; and when we retire, our closet excludes not him.

III.

While we are alone, he minds our designs, and the ends we aim at in all our studies: when we converse with others, he observes our deportment, and the good we do them or ourselves.

IV.

All the day long he considereth how we spend our time; and our darkeſt night conceals not our works from him: If we deceive our neighbour, he ſees the fraud, and hears the leaſt whiſper of a ſlandering tongue.

A Prayer for Monday Morning.

A Lmighty God, who of thy goodness hast preserv'd me from the perils of the night past, and safely brought me to the beginning of this day, preserve me in the same, I most humbly beseech thee, from all sin and danger; possess my mind with a continual sense of thy presence, and so direct, sanctify, and govern both my soul and body in the ways of thy laws, and in the works of thy commandments, that through thy most gracious protection I may be preserved from all evil both this day and for ever, through Jesus Christ our Lord. Amen.

Our Father

A Prayer for Monday Noon.

O Holy Lord, who requirest truth in the inward parts, keep me from relapsing into those sins I have repented of, and from continuing in sin without repentance: O suffer me not to speak peace to my self when there is no peace, but grant I may always judge of my self as thou judgest of me, that I may never be at peace with my self till I am at perfect peace with thee, and by purity of heart be qualified to see thee in thy kingdom, through Jesus Christ. Amen.

Our Father

A Prayer for Monday Night.

O Most glorious God, who dwellest in that light unto which no mortal eye can approach, by whose Providence both the day and

the night were created and governed, and who hast made the outgoings of the morning and evening to praise thee, look down in mercy upon me thine unworthy Creature, here prostrate before thee; pardon all my sins, and let the light of thy countenance so shine upon me, that neither the Prince of darkness may have any power over me, nor the works of darkness overwhelm me; but that by thy mighty protection I may be defended both in body and soul from all perils and dangers this night, and for evermore, through Jesus Christ my Saviour and Redeemer. Amen.

Our former &c

Meditations for Tuesday.

I O R D how secure and quiet do they live, whom thy grace continually preserves and protects; the day goes smoothly over their heads, and silent as the shadow of a dial; the spirits of their fancy run calm and even, and ebb and flow in obedience to reason; all their delight is to think of Heaven, and meditate on the joys they shall one day possess.

II.

Till some unruly passion presses to come in, and by its fawning outside gains admittance, it promises at first all joy and piness, but soon discovers its pernicious

tent; soon it grows bold to undermine their repose, and open a door to all their enemies.

III.

So, at a little breach in the walls of a city, a whole army pours in its numerous body, enslaving all that submit to their violence, and destroying all that make head to resist; and such, alas, is their confusion, who once have yielded to the first assault of any passion, immediately a throng of tumultuous spirits crowd into their heads, and utterly consume the little remainder of their peace.

A Prayer for Tuesday Morning.

O Lord, I see and bewail the corruption of my own nature, my aversion to good, and inclination to all evil: O do thou mortify my lusts, and quicken those seeds of virtue which thy holy spirit hath planted in me. Create in me a thankful heart, make me truly sensible of my obligations to thee, and let me express my thankfulness to thee by an entire obedience to all thy holy laws; enable me to resign myself up wholly to thy disposal, and to serve thee with all the powers of my body and soul, which is my reasonable service, and which do thou accept for the sake of Jesus Christ my Saviour. Amen.

A Prayer for Tuesday Noon.

O Almighty Lord, and everlasting God, vouchsafe, I beseech thee, to direct, sanctify, and govern both my heart and body in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection both here and ever, I may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Our father &c

A Prayer for Tuesday Night.

MOST mighty God, I beseech thee, give thy angels charge over me, to keep me in my ways, that no evil happen unto me, nor plague come nigh my dwelling. Grant a moderate and refreshing sleep, such as fit me for the duties of the day following: Make me always mindful of my latter end, that when I die, I may die unto the Lord, and my soul may rest in hope. Amen.

Our father &c

Meditations for Wednesday.

O The distraction of a life led by humour, and the miserable thralldom of being subject to our passions! How often do they engage us to contend with others, and embitter all our days with strife and envy! How often do they quarrel even among themselves, and raise a war in our own bosoms!

II.

If they by chance agree in one desire, they many times vex us by their being disappointed; if they perhaps sometimes succeed, they seldom produce the expected content; if they delight our corrupted taste, and we greedily swallow their unwholesome sweetness, then 'tis, alas, they most of all undo us, by feeding the humour of our fatal disease.

III.

Vain at the best, and short are the enjoyments of this world, which after a little flattery, betray us into ruin. Save us, O Lord, or else we perish; awake, and with thy speedy mercy rescue thy servants; send down thy powerful grace, to fortify us against all the furious assaults of passion and temptation; let reason and faith and thy love be more and more enforced and strengthened in us.

A Prayer for Wednesday Morning.

A *Lmighty God, who alone canst order the unruly wills and affections of sinful men, grant that I may love the thing which thou commandest, and desire that which thou dost promise; that so amongst the sundry changes of the world, my heart may surely be fixed, where true joys are to be found. Through Jesus Christ our Lord. Amen.*

A Prayer for Wednesday Noon.

Deliver me O Lord, from the occasion of sin, succeed my watchfulness, and lead me not into temptation; perfect the work thou hast begun, and cherish the good purposes thou hast wrought in me, that they may become rooted habits of virtue; and make, O Lord, I pray thee, even my passions servants to thy grace, change my rude anger into a severity against myself, and a prudent zeal against the sins of others: convert my fear into a timorousness to offend, and an awful reverence of thy sacred name. Amen.

Our Father &c

A Prayer for Wednesday Night.

O Most gracious God, I bless and praise thy name for all thy mercies which thou continually beapest upon me, particularly for those which I have this day received from thee. Pardon I beseech thee, all the sins and negligences of which I have been at any time guilty, and let them not hinder the continuance of thy mercy and favour towards me, on which all the comforts of my life depend: I commend my self to thy gracious protection and blessing this night and ever, beseeching thee to save and defend me sleeping and waking; that resting in thy peace, living in thy fear, and dying in thy favour, I may be raised by thy power unto everlasting life, through Jesus Christ my Saviour. Amen.

Our Father &c

Meditations for Thursday.

DELIVER us, O Lord, from asking of thee what we cannot receive without danger to our selves, and from receiving what we cannot use without offending others, and ruining our own souls.

II.

Deliver us, from presuming so on thy bounty, that we omit to perform our own duty: still to our devotions let us join our best endeavours, and readily comply with the motions of thy spirit.

III.

If we desire of thee to relieve our necessities, let us faithfully begin to labour with our hands, and not expect a blessing from the clouds, on the idle follies of an undisciplin'd life. If we beg grace for victory over our passions, let us constantly strive to resist their assaults, and use the proper weapons against every sin.

A Prayer for Thursday Morning.

O Holy Jesus, thou art the sun of righteousness, by whose rising upon the earth the people that walked in darkness have seen a great light, and upon them that dwell in the shadow of death hath the light shined: Lord grant that in thy light I may see light.

light: let the light of thy grace prepare mine eyes to behold the illustrious splendor of thy glory: let me have no longer fellowship with the unfruitful works of darkness, but rather reprove them, by walking as a child of the light and of the day. Let the light of thy truth direct me to, and the light of thy grace support me in the way to light and life everlasting. Amen.

Our Father
A Prayer for Thursday Noon.

O Most blessed God, as thou hast preserved me hitherto this day, so bless me I beseech thee the remaining part of it: that endeavouring sincerely in all my designs, words, desires and actions to approve my self to thee, as thy good and faithful servant, I may with a good conscience present my self before thee in the conclusion of it; and with the greater confidence of thy gracious acceptance renew my praises, and commend my self to thy blessing, and hope for thy continued protection through Jesus Christ; to whom be glory for ever, Amen.

Our Father
A Prayer for Thursday Night.

A Almighty God and most merciful Father, to whose power and goodness I owe my being, and all the blessings that I enjoy; accept, I beseech thee, my thanks and praise for all the mercies thou hast this day vouchsafed to me: pardon all my sins, which make me unworthy of thy mercies, and teach me so to use the blessings thou givest me here, that I may at last be fit for those which are at thy right hand for evermore. Amen.

Meditations for Friday.

O Thou our gracious and indulgent Father, who freely pardonest all that truly repent, who givest repentance to all that ask, and invitest all to ask by promising to give, make us seriously search into our own breasts, and heartily lament our many failings.

II.

Make us search diligently for our bosomsins, and strive to cast them out by prayer and fasting. All we can offer thy offended Majesty to pacify the justice of thy wrath, is only an humble eye bathed in tears, and a penitent heart broken with contrition.

III.

Only a firm resolve to change our lives; and even all this we must beg of thee. Preserve us, O Lord, by thy powerful grace, that no temptation surprize or overcome us, reclaim our wandring fancies, and guide and fix them to attend thy service.

A Prayer for Friday Morning.

O Most blessed God, I adore and humbly worship thee, I acknowledge my dependance on thee, in thee I live and move, and to thy bounty I owe all the good things I enjoy, I thank thee for preserving me this night, and for raising me

up to the light of another day; keep me in the same from all sin and danger, and so direct me in thy ways, that thy word being my rule, thy grace my guide and assistance, thy goodness my pattern and example, thy joys may be my everlasting recompence and reward, through the merits of Jesus Christ my Saviour. Amen.

Our Father

A Prayer for Friday Noon.

O Eternal God, the giver of all good things, give unto thy servant so fervently to desire, rightly to understand, and constantly to persevere in the practice of all thy evangelical precepts, that no temptation of this world, nor all the powers of hell may be able to withdraw my heart from thee, or my actions from the rule of righteousness; but let thy testimonies be ever both my counsel and comfort in my pilgrimage upon earth; that in the end I may safely arrive at thy kingdom in Heaven to ascribe for ever,

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for Friday Night.

I Praise and adore thee, O Lord of heaven and earth, that by thy merciful providence I have been preserved this day past, and am here prostrate again before thee; not only in health and safety of body, but integrity of heart, I hope, and with a sincere purpose to continue always thy faithful servant.

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Pardon, O merciful Father, whatsoever I have done or omitted this day, contrary to my resolutions and obligations; and grant that the sense of my past miscarriages may render me more careful and vigilant for the time to come. Let thy blessed spirit be always present with my mind, to recollect my distractions, and awaken my considerations, and warn me of my dangers, that I may never be surprised by any temptation to sin, but continue steadfast in my duty; and make it my constant care to approve myself to thee in well-doing; that so living in thy fear, I may die in thy favour, rest in thy peace, and reign with thee in thy glory, through the merits of Jesus Christ thy Son our Saviour, Amen.

Our Prayer

Meditations for Saturday.

TEACH me, O Lord, that safe and easy method of censuring my self, to be acquitted by thee; every night let me sit as an impartial judge, and strictly examine every thought, word, and action of the day past.

II.

Imploring thy pardon of what I have done amiss, and the assistance of thy grace for the time to come. If I perhaps find some little thing well done, when weighed with
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the allowance indulged our frailty, let me return all the glory to thee my God, and beg thy grace to continue and improve it.

III.

'Tis thy hand that sows the seed, and thy blessing alone that gives the increase; thus let me once a day, at least, look home, and seriously enquire into the state of my soul: whatever my weakness or malice may have done, let me speedily undo by an hearty contrition.

IV.

Let not the sun go down upon my wrath, nor on any other unrepented sin: let me every day write at the foot of my account, reconcil'd to my God, and in charity with all the world; that going to bed with a quiet conscience, I may sleep in peace and hope.

Prayers for Saturday Morning.

O Thou ever-blessed Majesty, who fillest heaven and earth with thy presence, and art always listening to the supplications of a world of creatures that hang upon thee, open, I beseech thee, thine ears of mercy to me thy unworthy creature, and accept my praise and thanksgiving for all the mercies both spiritual and temporal which thou continually bestowest upon me. I praise thee, I bless thee, I give thee

Thank thee for thy son Jesus Christ manifested in the flesh to destroy the works of the devil. I thank thee for all that he hath done and suffered, and is still doing at thy right hand in order to our salvation. I thank thee for protecting me this last night from all perils ghostly and bodily, and for raising me up to see the light of another day; whereas thou mightest justly have suffered me to sleep in death, by reason of those manifold and heinous sins wherewith I have from time to time offended thy divine Majesty.

II.

I have sinned, and what shall I say unto thee, O thou preserver of men? I have left undone those things which I ought to have done, and I have done those things which I ought not to have done, and there is no health in me: but thou, O Lord, have mercy upon me a miserable offender! O thou, who desirest not the death of a sinner, but rather that he would turn from his wickedness and live, have mercy upon me, spare me, and restore me, who do here in all humility confess my faults, and desire to be penitent for them.

III.

Have regard to thy blessed son, who is our advocate with thee, O Father, and the propitiation for our sins; for his sake mercifully grant unto me true repentance, and thy holy spirit, which may teach and enable me to please thee hereafter in all things, to deny all ungodliness and worldly lusts, and so live godly, righteously, and soberly

soberly in this present world. Keep me all this day in thy fear, and under thy gracious protection; and grant that this day I fall into no sin, nor run into any kind of danger, but that all my doings being ordered by thy governance, I may keep a conscience void of offence towards thee, and towards all men; that so at last I may come to thine eternal joy, thro' Jesus Christ our Lord, in whose name I recommend myself and all mankind to thine infinite mercy, saying as he hath taught me, Our Father, &c.

A Prayer for Saturday Noon.

O God, who knowest the frailties and infirmities of my nature, and in the midst of how many dangers I live, being continually subject to the deceits of the world, the flesh, and the Devil; vouchsafe me the assistance of thy all-powerful grace, and enable me to resist and overcome all temptations to sin; from the snares of the world, the corruptions of my nature, the arts and designs of the Devil, from the mischief of evil counsel, the infection of bad example, a great danger, and an invincible temptation, Good Lord deliver me.

II.

I Let every mercy have its due effect upon me, every opportunity of repentance make me better, and if a temptation prove too hard for me, let me not sleep with an unrepented sin in my bosom, but give me a penitent heart, a watchful and upright conscience; let thy goodness

and beneficence be my pattern, and make me useful in the station thou hast placed me in: give me an heart, and give me wisdom and ability to do good; and let such a temper and disposition of soul, as delights in the good of others, recommend me to that charity that is pleased with sacrifices of well-doing.

III.

O good God, to whom every thing is possible, sanctify my corrupt nature, and let thy gracious aids supply all my defects, and so help my infirmities, that I may live in thy love and fear, die in thy favour, and be prepared for the great account I am to give, and be received with thy faithful servants to the joy of thy kingdom. Amen.

A Prayer for Saturday Night.

O Most glorious God, the fountain of all goodness and all grace, from whom angels and men, and all creatures, have received all the good that is in them, all they have, and all they can do is entirely owing to thee, I acknowledge the infinite obligations thou hast laid upon me to love and serve thee; but wist shame and sorrow must confess, that I have not loved nor served thee as I ought; nay, I have dishonour'd thee, and offended thee as I ought not, doing what thou hast forbidden, and not doing what thou hast commanded. In my thoughts, in my words, in my actions, by all the senses of my body, and all the powers of my

my soul, I have broken thy righteous laws infinite ways, by numberless transgressions; and to make all these out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy calls to, and my own purposes and vows of amendment; yea, this very day I have not ceased to add new sins to all my former guilt.

II.

And now, O Lord, what shall I do, or whither shall I fly? How can I hope for mercy, that have deserved the rigours of thy justice! But since it is thy will that I should repent and live, look down, O Lord, in mercy upon me, who am unfit and unworthy to look up unto thee, and give me that godly sorrow which worketh repentance; forgive and put away all my sins and offences. Receive me, O merciful Father, and be reconciled unto me in the mercies and merits of thy dear son: for his sake restore me again to thy grace and favour, and the light of thy countenance, and establish me with thy free spirit.

III.

And let (I beseech thee) thy good spirit help my infirmities; and teach me so to pray unto thee, as to labour and strive my self, and so to labour and run, that I may obtain; let it never leave me nor forsake me, nor be withdrawn from me, but be a living principle of all virtue in my soul, and bring forth the fruits of union and holiness in my life and conversation.

Let

Let my mind be ever possessed with a powerful sense of thee, and ardent love to thee, and an holy care to please and obey thee in all things. Let the very same mind and spirit be in me which was in Christ Jesus our Lord; the spirit of wisdom and understanding, and the fear of thee; the spirit of meekness, humility, purity and charity, that I may do thy will with such cheerfulness, zeal, constancy, patience, and perseverance as he did.

IV.

And that my ingratitude for thy former blessings may not make me unworthy and incapable of the future; I desire humbly to offer up this my Evening sacrifice of praise and thanksgiving, for all thy goodness and loving-kindness multiplied and continued upon me and upon all mankind. That thou hast been pleased to create us men after thine own Image, the most excellent of all the visible works of thy hands; and when by our own sin and fall we had made our selves worse than the vilest of all thy creatures, thou wert yet pleased to find out a means of redemption and reconciliation, by the death and satisfaction of thine own only Son. And hast farther vouchsafed in some measure to speak abroad in our hearts the good gifts and graces of thy holy spirit; to excite, enable, and encourage us in the performance of our duty here, and to seal to us the good hope of eternal happiness with thee hereafter. For these and all and every of thy blessings, appertaining both to this life

and that which is to come, which are infinite for number, and for worth unvaluable, and every way unspeakable, and which thy providence incessantly heaps upon all mankind, and particularly upon me thy most undeserving servant ; I thankfully return my heart and soul in a most grateful acknowledgment of thy infinite bounty, and my own unworthiness, with the tribute of all possible love, honour, and praise, beseeching thee, to the vast heap of all thy unspeakable blessings, to add yet this one more, even an heart to improve them to thy glory and my own salvation. In these holy thoughts and desires, I recommend myself to thy gracious protection this night : O let me find them so fresh and lively in my soul, when I awake in the morning, as to dispose and fit me for the duties of thy worship and service. And the same mercies which I beg for myself, I desire for the rest of mankind, that they may know thee, and acknowledge thee, and be guided unto, and walk in the way that leads to everlasting life, through Jesus Christ our blessed Saviour ; in whose powerful name and comprehensive words, I continue to pray as he hath taught me, saying, Our Father, &c.

A Prayer to be used by a little Child.

O Lord, my most loving Saviour and merciful Redeemer, who commandest that little children should come unto thee, and didst
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take them up in thine arms, lay thine hands upon, and bless them; look graciously upon me, who am one of thy children devoted to thy service. Have compassion on the weakness of my tender years, and keep me from all evil and danger both in body and soul; make me always mindful of my Creator in the days of my youth, and of that baptismal vow that was made in my name, That I should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Make me dutiful to my parents, loving to my relations, obedient to my governors and instructors, and courteous and humble to all, that as I grow in years, I may grow in grace and wisdom, and be in favour with God and Man. Guide and sanctify me by thy holy spirit, that the longer I live, the better I may be, to the comfort of my parents, the honour and glory of thee my God, and my own happiness both here and hereafter; and this I beg, for the sake of Jesus Christ. Amen.

Our Father, &c.

A Grace before Meat.

BLESS, O Lord, unto us, the use of these thy creatures; make us to receive them soberly and thankfully, and in the strength of them to serve thee faithfully, through *Jesus Christ. Amen.*

Grace after Meat.

O God, who hast created us by thy power, preserved us by thy providence, redeemed us by thy blood, and at this time fed us with thy good creatures, thy holy name be blessed and praised now and evermore. *Amen.*

*A short preparation for the holy Sacrament.
With proper devotions before, at, and after
the receiving thereof.*

2 Chron. xxxiv. 18, 19.

GOOD Lord, pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

A Preparation to Examination.

O Lord, I do not presume to come to that great feast of thy body and blood, upon the least opinion of my own worthiness; for when I reflect on my sinful life, I am even afraid to come, lest I should eat and drink my own damnation.

II.

But when I consider thy infinite mercies unto mankind, and thy own words calling
all

all men without exception, and knowing that thy crucified body is not only food to nourish, but physick to cure, I beg leave, that am but dust and ashes, to come to thy holy table, and with my weak faith to feed upon some crumbs of the bread of life.

III.

I confess, O Lord, I have no wedding-garments on me, but I come to seek them at thy cross, from thy bitter sorrows to derive into my soul a godly sorrow, working repentance to salvation.

IV.

From thy broken body, a broken heart, from thy warm blood flowing from thy wounded side, zeal and fervency, that I may admire, love and serve thee, my God, as I ought to do.

V.

I come, O dear Jesus, to fetch humility, patience, temperance, sobriety and charity, and whatsoever else thou seeest needful for me: bury all my sins in thy grave; my stony heart, my natural corruptions, and vile affections.

VI.

I come, O Lord, to fetch a new life from thy holy and blessed resurrection; to which

end bleſs, O Lord, I beſeech thee, this my examination, which by thy divine aſſiſtance I am now to make before thee.

VII.

Thou knoweſt, O Lord, what a partial examiner fleſh and blood will be unto it ſelf, unleſs thou guide and direct me by thy holy ſpirit; ſtrengthen therefore my weak memory, that I may call to mind, and heartily bewail all the evil acts I have done, and the good ones I have omitted.

VIII.

Make my conſcience freely to accuſe, to judge and condemn my ſelf for every ſin I ſhall find my ſelf guilty of; and if after my examination, any of my ſins ſhall remain undiscovered to me, Lord pardon them in that heap of ſin which I bring unto thy croſs to be forgiven. *Amen.*

A Prayer before Examination.

O *Moſt great and glorious God, the ſearcher of hearts, and trier of the reins, who art every where preſent, and from whom no darkneſs can hide us, Thou compaſſeſt my path and my lying down, and art acquainted with all my ways; there is not a word in my tongue, nor a thought in my heart, but thou, O God, knoweſt it altogether. Thou knoweſt that my heart is deceitful above all things, and deſperately*

perately wicked, so that I cannot without thy assistance find it out, nor understand the errors of my ways. Help me therefore, O my God, help me, I beseech thee, to know my self and the true frame and temper of my soul; shew thou me wherein I have offended thee in thought, word, or deed; give me a true and a penitent sight and sense of all my sins; let not my ignorance blind me, nor my corrupt heart deceive me, nor the common practice of the world delude me into a false opinion of my self; but enable me, I humbly beseech thee, to find out all my sins, together with all the aggravations of my guilt; make me truly vile in my own eyes, and heartily sorry for all my misdoings; enable me to hate and forsake every evil way, and to turn unto thee, by an unfeigned repentance, and a sincere and hearty obedience to all thy holy laws, that I may have my fruit unto holiness, and the end everlasting life, through Jesus Christ my only Lord and Saviour. *Amen.*

Heads of Examination.

O My soul, now in the presence of the Almighty, use thy utmost diligence to search and examine thy own conscience, how thou hast managed thy whole life, which God gave thee to employ in his service.

I.

Hast thou endeavour'd faithfully to live according to thy baptismal vow? Hast thou renounced the Devil and all his works, the pomps and vanities of this wicked world, with all the covetous desires of the same, and all the sinful lusts of the flesh, so as not to follow, nor be led by them?

II.

Hast thou believed all the articles of the Christian Faith?

III.

Hast thou kept God's holy will and commandments, and walked in the same all the days of thy life?

More particularly as to thy duty towards God.

Hast thou believed in him who is truth it self, and fear'd in all things to offend his divine Majesty?

Hast thou loved him (who is perfect love and goodness) above all things, with all thy heart, and mind, and soul, and strength?

Hast thou worshipped him acceptably, as he hath required, in spirit and in truth?

Hast thou given thanks unto him for his manifold mercies and benefits, and improved them to his glory?

Hast

Hast thou put thy whole trust and confidence at all times in him, and called upon him by prayer and supplication in all thy wants and necessities?

Hast thou honoured his holy name and his word, and whatever hath any relation unto him? And hast thou served him truly, not only upon the days which are set apart for his solemn worship, but all the days of thy life?

As to thy duty towards thy Neighbour.

Hast thou loved thy neighbour as thy self, and done unto all and every man as thou wouldst they should do unto thee in the like state and condition of life?

Hast thou, as a dutiful child, loved, honoured, and succoured, upon occasion, so far as thou wert able, thy natural parents, father and mother?

Hast thou (as a good and loyal subject) honoured and obeyed the King [the Civil father of his dominions] and all that are put in authority under him?

Hast thou respectively submitted thy self to all thy governors, teachers, spiritual pastors and masters, and ordered thy self lowly and reverently towards all thy betters?

Hast

Hast thou hurt or injur'd any body by word or deed, or been true or just in all thy dealings?

Dost thou bear any malice, hatred, or revenge in thy heart, which is as murder in the sight of God?

Hast thou kept thy hands from picking and stealing, pilfering or purloining, which usually lead on to greater wickedness?

Hast thou refrained thy tongue [that unruly member] from evil-speaking, lying and flandering, which are vices so common in the world?

Hast thou fallen among vicious company, which, alas, too often engages into folly; and did the danger increase thy care, and the sin of others breed virtue in thee?

Hast thou taken notice of any good example, which thy gracious God presents to excite thee; and didst thou immediately resolve in thy heart to follow and imitate it?

As to thy duty towards thy self.

Hast thou preserved thy body in temperance, soberness, and chastity, undefiled with fleshly lusts; such as gluttony and drunkenness, fornication and adultery?

Hast

Hast thou not sometimes coveted or desired other mens goods; or hath not the greatness of another molested thy peace, and his prosperous condition made thee repine?

Hast thou *labour'd truly* (with contentment and diligence) *to get thy own living; and to do thy duty in that state of life unto which it hath pleased God to call thee?*

Hast thou tempted others to sin, by connivance, or encouragement, or command, or persuasion, and so increased thy own guilt, by furthering the damnation of thy brother?

A Prayer after Examination.

O *Thou most dreadful Majesty of heaven and earth, who perfectly hatest all iniquity, and will not be reconciled to any impenitent sinner, how shall I, a miserable polluted wretch, dare to look up unto thee, or take thy holy name into my defiled mouth?*

II.

I confess, O Lord, I am a most grievous and abominable sinner, and do altogether deserve thy wrath and indignation. How many and foul are the sins which thou hast now enabled me to discover in my self! Sins against thee, my gracious God, against my neighbour, and against my self, the least of which is enough
to

to condemn me to endless misery! and whither then would not such a multitude of foul transgressions sink me, if thy mercies were not infinite, and thy patience truly wonderful! Yet alas, how few are these, in comparison of those which I cannot call to mind, but are nevertheless naked and open to thy all-seeing eye. My sins, O God, are many and great, most of them often repeated, and become customary and habitual: Yea, O Lord, with shame and sorrow I confess I have slighted and neglected the means of grace, and by that very patience and forbearance which should have led me to repentance, I have encouraged myself to sin more freely: Nay, after the most solemn vows and engagements, I have treacherously revolted from thee, and set at nought all thy goodness to me: Yea, the stupid insensibleness of my own heart, even now when I remember these things, brings new accusations against me; for I feel not that deep humiliation, that piercing grief, that hatred and indignation against my sins, and my self for cherishing of them that I ought to have: Neither do I find in my heart that fervent love of thee, that true zeal for thy honour, that hungering desire after righteousness and holiness that should be in me.

III.

And now, O my God, what can I say for my self after all this. I have nothing to plead in my own excuse, I have nothing to fly unto, but

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Part I. Prayer after Examination. 45

but that mercy which I have so long abused ; my conscience condemns me, my sins cry aloud against me, so that unless thou wilt be pleased to listen to the interceeding blood of thy son, and to consult thine own bowels and compassions, and from thence to fetch arguments of mercy, I am undone for ever by my own foolish choice. Wherefore for Jesus Christ his sake, have mercy upon me, heal my soul, for I have sinned against thee, be merciful to my sin for it is great. Thou hast promised to receive returning sinners, to blot out their iniquities, and to heal their backslidings. I desire, O Lord, to return unto thee, I hate and renounce all my sins, and do here abhor myself in dust and ashes before thee ; O hide not thy face away from me, but humble my soul yet more for my unworthiness ; break my heart into true contrition, that it may be an acceptable sacrifice unto thee.

IV.

Cleanse and purify my soul in the blood of Jesus, that fountain which thou hast opened for sin and for uncleanness ; deliver me from the power of sin and slavery of my lusts. O let thy holy spirit take possession of my soul, and so rule and reign in me, that I may no more be govern'd by my own corrupt will, nor deceived by my own false heart, nor be overcome by my own unbridled passions ; work in me a perfect hatred of all that thou hatest, and a true love of all that thou lovest ; strengthen me by thy grace to resist and overcome all temptations, and to per-

persevere and grow in faith and love, and all goodness, to deny all ungodliness and worldly lusts, and to live righteously, soberly and godly in this present world; patiently and comfortably looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. In his blessed name and most prevailing words, I here recommend unto thee all the desires and needs of my soul, and of thy whole Church.

Our Father, &c.

Meditations on the holy Sacrament.

COME unto me all ye that are weary and heavy laden, and I will give you rest: Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.

II.

Does my Saviour invite me, and shall I go? Shall a sinner dare to sit down at his table? Does he invite, and shall I not go? Shall a wretch presume to refuse his call? Rise then, my soul, and take thy swiftest wings, and fly to the presence of this great mystery.

III. A

III.

A feast of holy bread and holy wine, in representation of thy most sacred body broken, and blood shed for us, where thou dearest Jesu dost freely give thy self to the meanest guest; a feast of peace and love, and incomparable sweetness, to which thine own blest mouth thus kindly calls us.

IV.

Come to me, ye that labour for holiness, and are oppress'd under the weight of your sins; ye that hunger after heaven, and thirst to drink of the fountain of bliss, come to me, and I will refresh you with the wine of gladness and the bread of life.

V.

Come ye that are weak, that ye may be strong; and ye that are strong, lest ye become weak: Come ye that have leisure, and here entertain your time; come ye that are busy, and here learn to sanctify your employment; come all, and gather freely of this celestial manna, and fill your souls with the food of angels.

VI.

But stay, am I dress'd like a friend of the bride-groom, that I may safely come to this marriage-supper? Have I consider'd how chaste these eyes should be, which go
to

to behold the God of purity? Have I consider'd how clean that mouth should be which presumes to eat the bread of heaven? But most of all, have I consider'd how all-celestial that soul should be which aspires to an union with the body of Christ?

VII.

Look, my heart, look well into thy self, and *strictly* search every corner of thy breast: Alas, how poor, and dull, and empty are we; how infinitely unworthy so divine a sacrament! yet are we called by him that can command, by him that sees and pities our miseries; he bids us come, he surely will receive us, and with his bounteous fulness supply our defects.

VIII.

Go then, my soul, to that sacred table, and take thy part of that delicious banquet; go all inflamed with love, and joy, and hope, and quench thy holy thirst with that spring of life. When thou hast tasted his everlasting sweetness, and feelest his heavenly streams flow gently on thee, open thy happy breast, and suck those waters in, and let them freely run over all thy powers.

IX. Let

IX.

Let them sink deep to the root of thy heart, and turn thy barren heath into a fruitful land, fruitful in holy thoughts and pious words, fruitful in good, and just, and charitable deeds, fruitful to thy self in thine own improvement, fruitful to others in thy good examples. Praise the Lord, O my soul, and all that is within me praise his holy name, who saveth thy life from destruction, and feedeth thee with the bread of heaven.

Meditations at the Lord's table.

IT is but too apparent, blessed Lord, how apt we are to forget thy dear love to us, and thy bitter sufferings for us; our continual transgressions publish it, and our present stupidity and indevotion do plainly declare it. Praised therefore be thy goodness for these lively emblems of thy most meritorious cross and passion. O that I could behold them with the same affections with which I should have been moved had I been a spectator of thy crucifixion. O that the characters of thy love may be so deeply imprinted upon my heart, that no time nor temptation may wear them out. May I now most affectionately call to mind

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the humility of thine incarnation, the merit of thy death, the power of thy resurrection, and the glories of thine ascension.

II.

O how much do we owe thee, most blessed Redeemer ! How great is the price which thou hast paid for the ransom of us miserable sinners : What shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me ? Alas, I have no return to make but a poor worthless heart ; and this is yet a further instance of thy goodness, that thou expectest no other testimony of gratitude, but my self and my sincere affections.

P R A Y E R S .

I.

LET the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

II.

Most gracious God, who of thy great goodness hast ordained this holy sacrament for a continual remembrance of that ever-prevailing sacrifice which thou in thy infinite wisdom and love hast appointed, and accepted upon the cross for us miserable sinners, make us truly sensible of all our sins against thee, and of the great love of thy son in suffering for us,
and

and accept us in him to the praise and glory of thy grace.

III.

O thou that lookest down from heaven, that fashionest the hearts of men, and considerest all their works, enlighten, enliven, and convince us; affect, assist, and prosper us; own, accept, and bless us; call in and restrain the looseness and wandrings of our thoughts; fix, unite, and fill our hearts with an awe, a dread, and reverence of thee, with thoughts and apprehensions, affections and meditations suitable to the work we are now to engage in, that we may attend upon thee without distraction, and improve this opportunity sincerely, and uprightly, with our whole soul, and heart, and strength; to thy glory, and our great advantage here, and in the day when thou shalt judge the secrets of mens hearts by Jesus Christ. Amen.

I.

O Blessed Jesus, I am not worthy to come near so great a mystery, but thou canst make me worthy; and though I am a sinner, I come to offer the sacrifice thou hast commanded. O pardon my offences, and receive me graciously for thy mercy's sake.

II.

I lament, O my God, my detestable iniquities, for having so long, so often, and so obstinately offended thee; O most merciful Lord, pardon me for Jesus Christ his sake; O hear

his dying groans, regard his agony and bloody sweat, by his cross and passion let my sins be blotted out. I desire now to renew my covenant to thee, and to seal it with this sacrament. Lord, put thy laws into my mind, and write them in my heart, and for the passion of thy dear son, which I now commemorate, be merciful to my unrighteousness; my sins and my iniquities do thou remember no more, but be thou my God, and I will be thy servant. Amen.

Seeing the Table spread, and the Elements set thereon.

THOU, O my God, hast prepared a Table for me; whosoever eateth thereof, shall never hunger, or drinketh, shall never thirst.

Lord, grant that I may so eat the flesh of thy dear Son Jesus Christ, and drink his blood, that my sinful body may be made clean by his body, and my soul washed through his most precious blood; and that I may evermore dwell in him, and he in me.

If time may permit, this may be added.

Alas, how poor, dull and empty am I, O Lord! how infinitely unworthy so divine a Sacrament! In my best attire, O Lord, I am so ragged, that I am even ashamed to
see

see my self: Well may I then with shame and blushing come into the presence of holy Angels, and much rather be abashed to appear before the purer eyes of thy infinite glory. What is man, O Lord, that thou art thus mindful of him! What am I, the unworthiest of men, that thou shouldst invite me! O this kindness is too much for man to receive, 'tis infinitely more than the mean creature can deserve; but 'tis a kindness suitable to a God to bestow, whose goodness like himself is infinite. It is in obedience, great Lord, to thy command, that I now present my self before thee, and in a due acknowledgment of thy faithfulness, I come to partake of thy blessings.

When thou hearest the Minister say, [Draw near with faith and take this Holy Sacrament] then lift up thy heart to God, and say,

O Lord, I am not worthy, by reason of my manifold sins, to appear before thee; but seeing it hath pleased thee in mercy to call me, behold, in humility and obedience I come to thy Table. I come to testify my sense of thy love, O heavenly Father, in so loving the world, as to give up thy only son to die for lost mankind.

When you hear the Minister read the words of Christ's institution, and see him order the bread and the wine, say,

I adore thee, O blessed Jesus, for instituting this holy sacrament; O let thy divinity thus stamp't upon it strike into my soul a holy awe in approaching it: O create in me such heavenly dispositions as may make me meet to partake of so heavenly an institution; and for thy mercy's sake pardon all my stupid forgetfulness of thee, and ingratitude to thee; and create in me such a thankful and lively remembrance of thy dying love, as may excite me to give up my self intirely to thee, as thou didst give up thy self on the cross for me.

To which this may be added.

O my dear Lord Jesus, thou heavenly physician of all human nature, thou great and glorious and eternal King, remember, I beseech thee, all the bitter pains thou didst endure in all thy sacred members, when thou didst suffer upon the cross for me, and let not my soul be lost which cost thee so dear. Make me feelingly and thankfully to remember how all thy precious body was rent and torn, thy sacred limbs tortur'd and rack'd, thy head pierc'd,

pierc'd, thy bones disjointed, and all thy body broken for me. Let me never forget this love of thine, nor ever offend thee more.

When you see the bread broken, and the wine poured out, say,

O crucified *Jesus*, who at thy last supper didst ordain this holy sacrament for the continual remembrance of the sacrifice of thy death, and of the benefits we receive thereby, let the propitiatory sacrifice of thy death which thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance. O do thou now fix in me such a remembrance of thee as is suitable to the infinite love I am to remember, and work in me all those heavenly affections, which become the remembrance of thee my crucified Saviour, and which may render me acceptable unto thee.

If there be time, this maybe added.

I believe, O eternal Son of God, that thou didst take our nature into a personal union with thy self, that thy soul was made an offering for sin, and that offering was accepted of the Father; thy sacrifice made

a full propitiation, and therefore we are permitted to eat of it; and seeing the body and blood of my crucified Saviour, I cannot question the love of the Father to mankind. God the Father, it appears, did so love the world, that he gave his only begotten Son to die for mankind. God the Son, I see, is willing that many should be partakers in the merits of his death; for he has instituted this blessed sacrament, and invites all men to it. With angels then, and archangels, and all the glorious host of heaven, I praise and admire the love of God the Father, God the Son, and God the Holy Ghost: I praise and adore the ever-blessed Trinity, for the redemption of the world by our Lord *Jesus Christ*; and I come, O blessed Saviour, now to take and eat thy body which was broken for me: I come joyfully to drink of that cup which is the New Testament in thy blood, which blood thou hast shed for the remission of the sins of many, and invited all believing souls to partake of.

O merciful Jesu! create in me a mighty hunger after this bread of life, this bread which came down from heaven; and let this immortal flood instil into my weak and languishing soul new supplies of grace,
new

new life, new love, new vigour, and new resolutions, that I may never more faint, or droop, or tire in my duty.

Or this, as time shall permit.

Pardon me, O blessed Jesus, and every one here present that prepareth his heart to seek thee, though we be not cleansed according to the purification of the sanctuary: Let inward and spiritual grace accompany the outward and visible signs, that the holy elements may be bread of life, and wine of consolation to all our souls; and by the strength and comfort we receive at this heavenly feast, let us be more enabled to run the ways of thy commandments; O let us find that thou hast wrought all our works in us and for us; and then not unto us, but unto thy name shall be the glory.

Here the devout Communicant may dedicate himself to God, as followeth.

O My God, I am here prostrate before thee, and I hope with a truly loyal and sincere heart to offer up my soul and body to thee, and vow an everlasting obedience to thy blessed will; for Jesus sake refuse not this poor oblation, which though it be infinitely unworthy of thine acceptance, is the best thing I am able to present unto thee; it is all I have to give,
and

and all that thou requirest. To thee, O glorious Trinity, Father, Son, and Holy Ghost, I do from henceforth eternally devote my self and all my faculties; and here at the table of my blessed Saviour, and upon these sacred memorials of his wounds and blood, I utterly abjure all known and wilful sins and rebellions, and particularly all such as have been heretofore most dear to me, faithfully promising by thy gracious assistance from henceforth to observe thy laws without any reserve or exception. Thou art my witness, O my God; be thou also my helper with thy continual grace, and so shall I be faithful to thee according to my heart's desire. Amen, Amen.

Ejaculations before the Bread.

1. **M**AKE haste, O my fainting soul! Behold thy gracious master is dealing his bread to those that hunger after Righteousness; and if thy desires be as great as thy necessities, they will make thee run to partake of his bounty; be not discouraged with thy unworthiness, for he gives to all men liberally, and upbraids no man. Lord give me evermore of that bread, that my soul may be nourished to eternal life.

2. My Saviour with all the benefits of his bitter death and passion, doth now
come

come to sanctify and comfort my sinful soul; in full assurance whereof, I am now to receive these signs and seals at the hand of his minister.

3. O compassionate Jesu, who wert content to be bruised and broken to satisfy my offended God, be pleased to give thy self and the merits of this thy passion unto me. O strengthen my heart by a lively faith, and open my mouth by fervent desires, so shall *I take and eat this*, which thou hast prepared for me; and I beseech thee make it unto me, thy holy body and blood, and let it cleanse my soul, and make me thine for ever.

As the bread is coming to you, say,

Let thy body, I beseech thee, O Lord Jesus Christ, *which was given for me, preserve my body and soul unto everlasting life.* Amen,

When you take the Bread, say,

With all humility and thankfulness of heart, I take this sacred pledge of thy love, O dearest Saviour; be it unto me according to thy word. *Let thy crucified body deliver me from this body of sin and death, and feed my soul to life eternal.* Amen.

After

After the Bread.

O blessed *Jesus*, let this heavenly food convey into my soul new life, new vigour, and new resolutions, that my faith may daily increase, my soul be fill'd with thy love, and transform'd into thy likeness, for which I will ever adore and love thee. *Amen.*

Ejaculations before the Cup.

1. **O** What preparation doth my gracious master make for me, who thinks it not enough to give me his blessed body, with the merit of all those torments which he suffer'd in the flesh; but is pleas'd also to pour out his most precious blood, that I may drink thereof. Behold, Lord, I thirst, and this wine of joy makes me more impatient to taste of this cup of salvation and thanksgiving. Thou that hast prepared it for me, make it thy holy blood unto me, and then it shall cleanse my soul, and make me thine for ever.

2. O Lord, thou tookest into thy hand the cup of trembling, thou drankest out the very dregs thereof, and thy precious blood was poured out like water for my sake: O let this blood of thine purge my conscience

conscience from dead works, to serve thee the living God, and grant that a perfect image of thee in all divine virtues may be formed in me, and be ever dearer to me than life it self.

3. Sweet *Jesus*, sustain me by this bread, refresh me with this wine, recover me with this portion, cleanse me by this effusion, that I may now receive joyfully, return thankfully, live righteously, and die happily.

As the wine is coming to you, say,

Let thy blood, I beseech thee, O Lord *Jesus Christ*, which was shed for me, preserve my body and soul unto everlasting life. Amen.

Ejaculations after the Cup.

1. **W**HAT shall I render unto the Lord for all the benefits he hath done unto me? what thanks, what praise shall I render unto thee, my gracious God, for permitting me to drink of this fountain of life, the precious blood of thy dear son?

2. How comfortable, O blessed *Jesus*, is this cup of salvation to me, which was so bitter and distasteful unto thee! this is the blood of the new testament; O let it be unto me for the remission of sins. Let it seal unto me

me the pardon of all my sins past, and enable me to resist and conquer all temptations for the time to come. Let it purify and cleanse my Soul, and make it a fit habitation for thy self, and do thou take possession of me, and rule and reign in me for ever.

3. Blessed Saviour, thou hast loved us and washed us from our sins in thy own blood, therefore to thee be glory and dominion for ever and ever. *Amen.*

4. Worthy art thou, O Lamb that wast slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Therefore blessing, and honour, and glory and power, be to him that sitteth upon the throne, and to the Lamb for ever and ever. *Amen.*

Add this if time permit, but let no private Devotions prevent your joining with the Minister in the prayers appointed to be used after the Sacrament.

O Sovereign Lord and blessed Saviour Jesus, who by the sole motive of thy mercy, didst humble thy Soul to death for our redemption, and ascend to thy Father for the full accomplishment of our peace; graciously apply to our souls the infinite merits

rits of thy sacred passion; and with thy precious blood cleanse us from all our sins, nail them to thy cross, hide them in thy wounds, bury them in thy grave, that they may die in us, and we live in thee the life of grace here, and the life of glory hereafter, where, with the Father and the Holy Ghost, thou livest and reignest, in the unity of the glorious Trinity, one God, world without end. *Amen.*

A Prayer at home after the Sacrament.

I.

O Most gracious and most merciful Father, thou art a liberal benefactor to thy creation, a never-failing friend to mankind, and a most tender lover of souls, for whose everlasting welfare thou hast been always consulting, and hast left no method of love unattempted to rescue them from sin and misery. O blessed, for ever blessed be thy great name, for the experience I have had of this thy fatherly goodness. Eternal thanks and praise be render'd unto thee, for that astonishing instance of thy love, in giving thy son to die for me, to rescue me from eternal death, and restore me to thy favour, which my sins had forfeited.

II.

At this time particularly, I praise and bless thy holy name, for that opportunity which thou hast this day given me of commemorating the

the death and passion of my blessed Redeemer, and also of partaking of his merits, in the participation of that holy ordinance which he hath appointed. I have devoted my self intirely to thee, and must acknowledge thy service to be the most perfect freedom, and that thy acceptance of my best performances lays new obligations upon me to love thee more, and serve thee better: Lord, pardon all the weaknesses and defects which I have been guilty of in the performance of this great duty, and I beseech thee to assist me with thy grace, that in the whole course of my life I may ever be careful to fulfil and perform those vows and resolutions, which I have made unto thee.

III.

And if at any time I should be so unhappy as to offend thee wilfully (which I beseech thee to prevent for thy mercy and compassion sake) help me speedily to recover my self by a serious repentance, and by renewed resolutions of greater care and diligence, and to apply my self to my blessed Saviour, to beg his pardon, to renew my covenant with him, and to implore more earnestly the power of his holy spirit for strength against all temptations, that by such frequent communion with him, I may partake more and more of his grace, and live better and better, till I get an absolute victory over all those sinful lusts and affections which have prevailed over me. Hear me, O my God, in this and whatever else thou knowest to be needful

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*needful for me, even for Jesus Christ his sake,
in whose name and words I farther pray.*

Our Father, &c.

Meditations to be used at any time.

I.

O How secure and sweetly do they sleep who go to bed with a quiet conscience, who after a day of faithful industry, in a course of just and pious living, lay down their wearied heads in peace, and safely rest in the bosom of Providence?

II.

If they awake, their conscience comforts them in the dark, and bids them not fear the shadow of death, no, nor even death it self, but confidently look up, and long for the dawn of the eternal day.

III.

Let this therefore be our care, to note, censure, and correct our selves; to strive for mastery over the passions that molest us, and dismiss from our thoughts what no way concerns us.

IV.

Are not our occasions business enough to fill as much time as this life deserves? Does not the other at least deserve every minute of leisure we can spare from this?

V.

Let the ungodly pursue their wicked liberties, and say and do as they think fit: what's that to thee, my soul, who shalt not answer for others, unless thou some way makest their faults thy own?

VI.

Thy pity may grieve, and thy charity endeavour; but if they will not hear, follow thou thy God, follow the way that leads to truth; follow the truth that leads to life. Follow the steps of thy beloved *Jesus*, who alone is the way, the truth, and the life.

VII.

Follow his holiness in what he did; follow his patience in what he suffer'd; follow him that calls thee with a thousand promises; follow him that crowns thee with infinite rewards; follow thy faithful Lord, O my soul, to the end, and thou art sure in the end to possess him for ever.

Meditations upon DEATH.

I.

SHALL we still be complaining; our life is but a span, and that exposed to innumerable sorrows? Does not the very shortness abate its miseries? Do not those many miseries commend its shortness?

II. Should

II.

Should we not rather rejoice at the sight of death, that whenever it comes, still brings us advantage? if in our age, 'tis a haven of repose, and ought to be welcome after so long a voyage.

III.

If in our youth, it prevents a thousand calamities, a thousand dangers of ruining our souls; if by an ordinary sickness, 'tis the course of nature; if by an outward violence, 'tis always the will of heaven.

IV.

What need we fear how many deaths there are? We are sure there can be but one for us: Dying is an act to be done but once; and once well done we are happy for ever.

V.

Lord we confess thy decrees are just, and our selves the cause of all our miseries; we sacrifice our youth to sport and folly, and our manly years to lust and pride.

VI.

We spend our old age in craft and avarice, and begin not to live till we are ready to die; then we bewail the shortness of our time, when our selves have prodigally thrown it all away.

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VII. We

VII.

We lead a loose and negligent life, and then complain death takes us unawares. Our days are perhaps too few to grow rich, or satisfy the ambition of a haughty spirit.

VIII.

But to be taught the love of God, and the meek and humble life of *Jesus*, requires not so much a number of years, as the faithful endeavours of a pious mind.

IX.

Could we bestow on the improvement of our souls the time we so vainly trifle away, our day would be short enough not to seem tedious, and long enough to finish our appointed task.

X.

And what, O Lord, is our business here, but to trim our lamps, and wait thy coming; but to sow the immortal seed of hope, and expect hereafter to reap the increase?

XI.

No matter how late the fruit be gathered, if still it go on in growing better; no matter how soon it falls from the tree, if not blown down before it be ripe.

XII.

O thou most just, but secret Providence, who governeest all things by the counsel of thy

thy will, whose powerful hand can wound and heal, lead down to the grave, and bring back again !

XIII.

Strike as thou pleatest our health, our lives, we cannot be safer than at thy disposal ; only these few requests we humbly make, which, O may thy clemency vouchsafe to hear.

XIV.

Cut us not off in the midst of our folly, nor suffer us to expire with our sins unpardoned, but make us, Lord, first ready for thy self, then take us to thy self, in thine own fit time.

A Prayer at the Hour of Death.

IN the midst of this life we are in death ; of whom then may we seek for succour but of thee, O Lord, who for our sins art justly displeased ; yet, O merciful Saviour, remember the work of thy hands, and the purchase of thy blood ; give not up this thy departing creature unto the bitter pains of eternal death : Lord, remember now thy great mercy, and thy bloody suffering, death and passion ; let thy bowels melt in tender compassion towards this person in his great extremity : shut up Hell, and open Heaven, that he may behold those things which belong to his peace. O Lord destroy not, O Lord forsake not ; O Lord

most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal suffer not this person, at his last hour, for any pains of death to fall from thee: but we beseech thee, conduct him through the valley of the shadow of death into the land of everlasting life. Amen. Our Father, &c.

A H Y M N.

I.

TIS not for us and our proud hearts,
O mighty Lord, to chuse our parts,
But act well what thou giv'st:
'Tis not in our weak pow'r to make
One step o'th'way we undertake,
Unless thou us reliev'st.

II.

What thou hast given, thou canst take,
And when thou wilt, new gifts canst make;
All flows from thee alone:
When thou didst give it, it was thine;
When thou retook'dst, 'twas not mine;
Thy will in all be done.

III.

It might perhaps too pleasant prove,
Too much attractive of my love;
So make me less love thee.
Some things there are thy Scriptures say,
And Reason proves, that Heaven and they
Do seldom well agree.

IV.

IV.

*Lord, let me then sit calmly down,
And rest contented with my own;
That is, what thou allow'st.
Keep thou my mind serene and free,
Often to think on Heaven and thee,
And what thou there bestow'st.*

V.

*There let me have my portion, Lord,
There all my losses be restor'd,
No matter what falls here.
Is't not enough that we shall sing,
And love for ever our blest King,
Whose goodness brought us there.*

VI.

*Great God, as thou art one, may we
With one another all agree,
And in thy praise conspire:
May Men and Angels join and sing
Eternal Hymns to thee their King,
And make up all one Choir.*

A H Y M N.

I.

M*Y God, to thee ourselves we owe,
And to thy bounty all we have.
Behold to thee our praises bow,
And humbly thy acceptance crave.*

II.

If we are happy in a friend,
That very friend 'tis thou bestow'st;
His pow'r, his will to help our end,
Is just so much as thou allow'st.

III.

If we enjoy a free estate,
Our only Title is from thee;
Thou mad'st our lot to bear that rate,
Which else an empty blank would be.

IV.

If we have health that well-tun'd ground,
Which gives the Musick to the rest;
It is by thee our air is sound,
Our Food secur'd, our Physick blest.

V.

If we have hope one day to view
The glories of thy blissful face,
Each drop of that refreshing dew
Must fall from Heaven and thy free grace.

VI.

Thus then to thee our praises bow,
And humbly thy acceptance crave,
Since 'tis to thee our selves we owe,
And to thy bounty all we have.

VII.

Glory to thee great God alone,
Three Persons in one Deity;
As it hath been in ages gone,
May now, and still for ever be.

A

New-Year's-Gift.

PART II.

MEDITATION I.

Of Repentance and Amendment of Life.

Lam. iii. 4. *Let us search and try our ways,
and turn again unto the Lord.*

I.

WE are now so much nearer our grave, and all the world is grown older by a year; the portion of the wicked is so much less, and the time of punishment is nearer approach'd. The sufferings of the patient are so much diminished, and their hopes of delivery so much increas'd.

II.

They who have spent this year in sin and folly, see all their thoughts now vanished like

like a dream. They see all is past but a fear of revenge, and the best that can follow it is a bitter repentance; but such as have wisely spent their time, and made another new step towards Heaven, they see their joys come to meet them in the way, and still grow bigger as they come, till by a holy death they join in one, and dwell together for eternal ages.

III.

O thou blessed author of all our hopes, and perfect satisfier of all our wishes! Do thou instruct us in this great and wise truth, and let every day renew it in our minds, that the things of this world are of little import, since its joys and griefs last but for a time; but the future state most infinitely concerns us, where life and death endure for ever.

IV.

We are nearer indeed the end of our life; but what are we nearer the end for which we live? What have we done, my soul, this day, this year, that has brought glory to God, and advanced us towards our future blessedness? Have we increas'd our esteem of Heaven, and settled its love more strongly in our hearts? Have we avoided any known temptation, or faithfully

fully resisted what we could not avoid? Have we interrupted our customary faults, and check'd the vices we are most inclined to? Or have we embraced the opportunities of good, which the mercy of Providence has offer'd to our hands? Have we industriously contrived occasions to improve, as we are able, ourselves and others?

V.

Alas! dread Lord, what do we see, when seriously we look into our guilty selves, when we reflect on our former years, nay, even the follies but of this one day? so many hours mispent in nothing, so many abused in worse than nothing.

VI.

Pardon, O meek Redeemer, what our passions have done, and favourably supply what our weakness has omitted; make us hereafter more carefully watch, that our time unprofitably slide not away; make us chuse every day some fit retreat, to study the knowledge of our selves and thee; our selves, to correct our many infirmities; and thee, to adore thy infinite perfections.

The PRAYER.

O *Eternal and most gracious God, I adore thy mercy and goodness, that thou dost pity our infirmities, pass by thousands of our follies, invitest us to repentance, and dost offer us pardon; because we are miserable, and because we need it, and because thou art good, and delightest in shewing mercy. I beseech thee let me never abuse thy mercies, nor turn thy grace into wantonness, but let thy goodness lead me to repentance, and my repentance bring forth the fruits of godliness in the whole course of my life.*

II.

Grant me the assistance of thy grace, so carefully to reform my life, and so industriously to do all my duty, that I may never transgress thy holy laws, but that it may be the work of my life to obey thee, the joy of my soul to please thee, the satisfaction of all my hopes and desires to live with thee in thy kingdom of glory, through Jesus Christ my blessed Lord and Saviour. Amen.

MEDITATION II.

Of the Glories of Heaven.

Psal. lxxxvii. 2. Very excellent things are spoken of thee, thou City of God.

I.

LET them, O Lord, seek other delights who expect no felicity from thee:
let

Let them fill up their time with other employment, who think thy rewards not worth their labour; as for me, my chief content shall be to meditate on the glories prepared for thy servants above; all the few years I have to live shall be spent in purchasing that one eternal day.

II.

That Day whose brightness knows no night, nor ever fears the least eclipse; whose cheerful brow no cloud o'ercasts, nor storm molests the passage of its rays, but it still shines on serene and clear, and fills with splendor that spacious palace; it needs not the fading lustre of the sun, nor the borrowed silver of our moon: the sun that rises there, is the lamb; and the light that shines, the glory of God.

III.

O how beauteous truths are sung of thee, thou city of the King of Heaven. Thy walls are raised of precious stones, and every gate is one rich pearl: thy mansions are built of choicest jewels, and the pavement of thy streets is transparent gold: along in the midst of thee runs a chrystal river, perpetually flowing from the throne of God; there all along those pleasant banks does most deliciously grow the tree of life, healing

ing all wounds with its balmy leaves, and making immortal all that but taste its fruits.

IV.

Thus is the holy city built; thus is the new *Jerusalem* adorn'd. O blest and glorious city! how free and happy are thy glad inhabitants? every head wears a royal crown, and every hand a palm of victory; every eye overflows with joy, and every tongue with psalms of praise. Behold, O my soul, the inheritance that we seek: and where can we find more riches to invite us? behold the felicities to which we are called, and where can we meet such pleasures to entertain us?

V.

Away then all vain and worldly desires; be banish'd ever from molesting my Peace. Descend thou blessed Heaven into my heart, or rather take up my heart to thee; thy joys indeed are too great to enter into me; make me fit to enter into them. May I still think on my country above, and there establish my eternal home: where I hope to dwell perpetually with my God, and be filled forever with the sweetness of his presence.

The PRAYER.

O Most glorious God, strengthen my Faith in the belief of the invisible things of the other World, that it may enable me to conquer this! imprint in my soul such a lively image of that future state, as may make me run with patience and chearfulness the race which is set before me. O let me not chuse my portion in this life; let me not exchange the crown and glories of eternity for the pomps and vanities of this world, but fix my hope on those immortal pleasures beyond the Grave: that having this hope in me, I may purify my self as thou art pure; and grant that by the aids of thy blessed spirit; I may be stedfast, unmoveable, always abounding in the work of the Lord, knowing that my labour shall not be in vain in the Lord; that by patient continuance in well-doing, I may seek for, and at last attain, Honour and Glory, Immortality and eternal life, through Jesus Christ my Saviour. Amen.

MEDITATION III.

Of God's Providence.

I Pet. v. 7. *Cast all your care upon God, for he careth for you,*

I.

MY God, in every thing I see thy hand, and in every passage thy gracious providence. Thou wisely governest us
in

in all our ways, and preventest with thy mercies all our wants. Thou callest us up early in the morning, and givest us light by the beams of the Sun! that we may every one labour in his proper work, and so fill up the little place appointed for us in this world: doing that service to thee, and that good to mankind, which thou our great Lord and Master requirest of us.

II.

Thou providest also a rest for our weary evening, and favourest our sleep with a shady darkness, to refresh our bodies in the peace of night, and supply the waste of our decaying Spirits. Again, thou awakest our drowsy eyes, and bidst us return to our daily task. Thus has thy wisdom mixt our life, and beautifully interwoven it with rest and work, whose mutual change sweeten each other; and both prepare us for our greatest Duty, that of finishing here the work of our Salvation.

III.

Lord, how thy bounty gives us all things else, with a large and open Hand. Our fields at once are covered with corn, and our trees bow under the weight of their Fruit; at once thou fillest our magazines with plenty, and sendest us whole showers of other blessings.

sings. Only our time thou distillest by drops, and never giv'st us two moments at once, but takest away one when thou lendest another, to teach us the price of so rich a jewel.

IV.

That we may learn to value every hour, and not childishly spend them on empty trifles; much less maliciously murder whole days in pursuing a course of sin and shame. Lord, as thou hast thus taught our ignorance, so let thy grace enable our weakness wisely to manage the time thou givest us, and still press on to new degrees of improvement; that in our few, but well-spent years, we may purchase to our selves a blessed eternity.

V.

O thou! in whose indulgent hands are both our time and our eternity, whose providence gives every minute of our life, and governs the fatal period of our death: O make us every evening still provide to pass with comfort that important hour: Make us still balance our accounts with heaven, and strive to encrease our treasure with thee, that if we rise no more to our acquaintance here, we may joyfully awake among thy blessed Angels, there to unite our hymns with theirs, and sing Hallelujahs for evermore.

The PRAYER.

O Most blessed God, all things are permitted, acted, or disposed by thee, who art wisdom and goodness it self; and so art the result of the most perfect wisdom and Goodness. Of whom shall I crave pardon and provision, succour and relief, but of thee, the ocean of goodness that overflowest the whole Creation. I put my self wholly into thy hands, with an humble faith in thy infinite mercies, trusting thee both with my soul and body for ever. I wait on thee for thy gracious assistance, to enable me faithfully to discharge my duty in every condition of life; that I may so carefully employ this short time which thou hast appointed me to spend here, in doing all those good works which thou hast prepared for me to walk in, and so to make up my accounts, before that great day come, that whensoever thou shalt call me hence, I may give such an account of the talents wherewith thou hast intrusted me, that I may receive that joyful sentence, Well done, good and faithful servant, enter thou into the joy of thy Lord. Grant this, O merciful Father, for the sake of Jesus Christ. Amen.

MEDITATION IV.

Of bearing Affliction.

Psal. cxix. 92. Unless thy Law had been my delight, I should then have perished in mine affliction.

I.

O My God, in vain do we beg to have thy heavy hand taken from us, so long as the cause remains; my sins have been many and great, I deserve all the evil that I suffer, and all that thou hast threatned, even the utmost rigours of thy vengeance. And yet such is thy goodness, these afflictions I labour under are not the wounds and bruises of an enemy, but the chastisements of a Father: thou layest thy rod upon me only with a design to reprove and reform me, for thus thou hast explained the nature and intent of thy own dispensations.

II.

My son, despise not thou the chastning of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth: If ye endure chastning, God dealeth with you as with sons: for what son is he, whom the Father chastneth not? furthermore, we have had fathers of our flesh which corrected us, and we gave them

them reverence, shall we not much rather be in subjection to the father of spirits, and live? for they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastning for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.

III.

What can more illustrate the wisdom of God, than the converting our bitterest calamities into occasions of our virtue and happiness? And which of all our calamities is more likely to contribute to our reformation than those, which our most wise and gracious God thinks fit to lay upon us? Consider, O my soul, who chuses for thee, and learn to resign thy self to his disposals; for they are the appointments of one who is wiser than thou, and who loves thee better than thou lovest thy self; consider also why he chuses thus, and learn to improve under the seeming harshness of such dispensations.

IV.

Blessed be thy name, most gracious God, for this very affliction, with which thy fatherly wisdom hath now thought fit to chastise and try me; I cannot flee from thy
rod,

rod, but I will fly to thee for succour; and beg that thou wouldst assist me with patience, and turn all my afflictions to my soul's advantage. In all thy dealings, I know thou art just, and wise, and good, and that all things shall work together for good to them that love thee. Therefore if it be for my *good*, let this cup pass from me; if it be for my *good*, let it remain with me; let my afflictions continue till thy gracious purposes are accomplished in me; and when thou seest me sufficiently humbled and reformed, then, and not before, do thou refresh, and raise and deliver me out of them: In the mean time, I beseech thee, to give me such an humble sense of my own guilt, as may work in me a quiet and contented submission to thy will, that I may neither unduly decline, nor unthankfully murmur at the weight or length of my sufferings, but receive every dispensation of thy providence with such a spirit and temper as becomes my duty, and may render it serviceable to the ends which thou in thine infinite wisdom designest to accomplish by it.

The PRAYER.

O Most gracious God, and merciful Father, I humbly adore thy goodness and mercy, even whilst I suffer by thy justice; for thou dost not afflict willingly nor grieve the Children of Men; but designest thy punishments as a means to keep us from greater evils; I heartily acknowledge, O Lord, that all I do or can suffer, is but the due reward of my deeds, and therefore in my greatest afflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee in judgment remember mercy, and though my sins have provoked thee to strike, yet consider my weakness, and let not thy stripes be more heavy or more lasting, than thou seest profitable for my Soul. Give me, I beseech thee, a great reverence of thy wisdom and justice, an intire confidence in thy goodness and charity, and a thankful remembrance of all thy past mercies to me; and so patiently to endure what thou layest upon me at present, that it may bring forth in me the peaceable fruits of righteousness; that so these light afflictions, which are but for a moment, may work for me a far more exceeding and eternal weight of glory, thro' Jesus Christ my Saviour. Amen.

MEDITATION V.

Against Pride.

Prov. xi. 2. *When Pride cometh, then cometh shame, but with the lowly is wisdom.*

I.

Speak no more proudly, vain dust; nor provoke any longer the living God. Seal up thy lips in humble silence, and with trembling remember his dreadful judgments. Remember how *the Earth opened her mouth, and swallowed up alive so many hundreds!* Remember how the clouds rain'd fire and brimstone, and buried whole cities in their own ashes! Remember how the general deluge o'erspread the world, and swept away almost all mankind! Remember and ask the cause of all this ruin, and tell it aloud to the bold offender!

II.

Tell him 'twas sin that drew upon them such swift destruction. Sin threw the angels down from Heaven, and chain'd them up in eternal darkness. Sin banished *Adam* out of Paradise, and turned that delicious garden into a field of weeds. O God, how terrible is thy mighty arm, when thou stretchest it forth to be avenged of thine enemies? O sin, how fatal is thy desperate malice,

malice, that pulls on our heads the vengeance of heaven?

III.

O my soul, how dull and senseless are we, to sleep secure, as if all were safe? Can we repeat these amazing truths, and not tremble at the wrath of the divine justice? Can we consider the deplorable end of sinners, and still go on in the ways of sin? Even while we sing praises, O glorious Lord, it is our duty to rejoice with trembling before thee. What should corrupted nature then do, when it sees itself ready to offend thee? What should a guilty conscience do, when it sees itself upon the brink of ruin by offending thee?

IV.

Strike thou our hearts, O thou infinite majesty, with an awful reverence of thy great name. Correct our many levities into a pious sadness, and break our proud hearts into an humble contrition. Still, O Lord, let a lively sensible conscience cry aloud when we are tempted, and say, dare you commit this evil and sin against God? dare you commit this evil, and run upon the fire of divine vengeance? Are you not afraid to provoke his wrath, to plunge you into everlasting torments? by thy judgments in
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the world, thou, O Lord, expectest that the Inhabitants thereof should learn righteousness. Grant, Lord, that I may always do so, that so thy judgments on others may prove mercies to me.

The PRAYER.

I.

O Meek and lowly Jesus, who resistest the proud, and givest grace to the humble, and hast placed poverty of spirit in the front of thy beatitudes, as the foundation and groundwork of thy holy Religion: teach me, I beseech thee, this excellent grace of humility, and grant that I may hate and shun pride as the most dangerous and destructive vice, which defiles every thing, however otherwise commendable and excellent, and naturally tends to the pit of destruction.

II.

Give me, O blessed God, such an awful dread of thy glorious majesty, as may destroy in me all Pride and Self-Conceit, and make me appear as base and vile in mine own eyes as my sins have made me in thine. Make me so sensible of the corruptions of my nature, my many heinous violations of my duty, my vile ingratitude to thee my greatest benefactor, and the great imperfections of my best services; and that whatever I have done that is praise-worthy, is owing to thy gracious assistance, that I may never arrogate to myself what should be wholly thine.

III.

III.

Let me never think of my self more highly than I ought to think, but in lowliness of mind esteem others better than myself, *that despising myself, I may be accepted by thee, and advanced to those honours, with which thou wilt crown thy humble and despised servants, in the kingdom of eternal glory. Amen.*

MEDITATION VI.

Against Sloth.

Prov. xii. 24. *The hand of the diligent shall bear rule, but the slothful shall be under tribute.*

I.

Retire, O my soul, into thine own bosom, and search what thou aimest at in all thy thoughts: Examine, where dost thou place thy chief felicity? and whither tend thy strongest desires? Go to the great and prudent of the world, and learn of them to chuse their interests. Do they not *there* increase their estates, where they mean to spend most of their life? Do they *there* project their mansion-seat, in a country through which they pass as travellers? No more, my soul, should we build our best hopes on the sandy foundation of this perishing earth.

II. O

II.

O thou eternal being who changest not, yet art the cause and end of all our changes! who still remainest the same rich fulness in thy self, and the same bright glory to all thy blessed, teach us, O Lord, to use this transitory world as pilgrims returning to their beloved home, that we may only take what our journey requires, and not think of settling in a foreign country, but wisely dispose our treasures so, as to be happy where we must always be, without any trouble or molestation.

III.

When thou hast found thy happy end, and found it the only good that lasts for ever, study, O my soul, to know still more, and still more value those immortal joys. Strive for so glorious a prize with thy whole force, and the utmost endeavour of all thy faculties. Purchase at any rate that blest inheritance, and wisely neglect even all things else, all that would divert thee from thy holy course, or but retard the speed of thy advance: For tho' the least in the kingdom of Heaven be happy enough, where every vessel is filled to the brim, yet to enlarge our capacity to a higher degree, deserves the busiest diligence of our whole life.

IV. Shall

IV.

Shall the industrious Bee endure no rest, but fly, and sing, and labour all the day? Shall the unwearied Ant be running up and down to fetch and carry a few grains of corn? And we, for whom all nature so faithfully works and tires itself in perpetual motion, for whom the tender Providence of God commands even his angels to watch continually; for whom the ho'y *Jesus* came down from Heaven, and spent a whole life in continual labour; shall we sleep on in a drowsy sloth, and not stir a finger to help ourselves?

V.

Awake, my soul, and chide thy sluggish thoughts, and let their stupid folly plainly know, we have a store to provide, as well as Ants, and infinitely richer than their poor hoard. We have a work to do as well as Bees, and that which is infinitely sweeter than all their honey. What can so nobly enrich an immortal soul, as still to be gathering a stock for eternity? What can so highly delight one that every day improves, as daily to see the increase of his hopes?

VI.

O blessed hope! be thou my chief delight, and the only treasure I covet to lay
up;

up; be thou the quickning life of all my actions, and sweet allay of all my sufferings; so shall I ne'er refuse the meanest labour, while I look to receive such glorious wages: So shall I ne'er repine at any temporal loss, while I hope to gain such eternal reward. Lord, while we breath, make us live to thee, and when we expire, depart in thy peace; that whether we live or die, we may be always thine, and live with thee in life everlasting.

The PRAYER.

O Most blessed God, who in thy holy gospel didst sentence the slothful and unprofitable Servant to be cast into utter darkness, grant that I may not stand here all the day idle, but may give all diligence to make my calling and election sure. Make me in some measure useful to my self and others, both as to this life and that which is to come. My soul is continually beset with many and vigilant adversaries: O let me not fold my hands to sleep in the midst of so great dangers, but watch and pray, that I enter not into temptation; and learn and labour to get my own living, and to do my duty in that state of life unto which it hath pleased thee to call me. Let me not mispend the precious time thou hast given me wherein to prepare for eternity. Let every thing I do for the maintenance for this frail life,

life, put me in mind of providing for a better, and whilst I labour for the meat that perisheth, let me obtain that which endureth to eternal life. Grant this for Jesus Christ his sake. Amen.

MEDITATION VII.

On the Vanities of the World.

Eccles. i. 14. I have seen all the works, that are done under the Sun, and behold, all is vanity and vexation of spirit.

I.

TELL me, you eager lovers of the world, what 'tis you aim at, in all your pretences? you weary your bodies with restless labour, and afflict your minds with perpetual care; day and night you are still perplex'd, still busily plotting to compass your own ends. Tell me what are those ends you so long have sought? and I will tell you what you soon will find. While there are many, they do but distract your thoughts, and often engage them to quarrel among themselves. One end, and one alone, is the way to true and lasting peace, and on that one must all the rest depend.

II.

'Tis true, perhaps, you will say, and by that rule we guide our lives; whate'er we undertake,

undertake, our ultimate design is only to be happy. 'Tis to be happy that we strive to be great, and enrich our selves by defrauding others; 'tis to be happy that we run after pleasures, and covet in every thing our own proud will. But you, alas! mistake your happiness, and foolishly seek it where 'tis not to be found; as silly children think to catch the sun, when they see it setting (as they think) at so near a distance, they travel on, and tire themselves in vain; for the thing they seek is in another world.

III.

Just so we foolish mortals judge, and are just so deceived, when we think to meet with heaven upon earth. This world, alas! has now no paradise; but all its fruits are weeds and thorns, all dangerously mix'd with occasions of sin; all sprinkled over with the bitterness of sorrow. What did we ever passionately love, but still in the end it made us repent? nay, the best end was heartily to repent, and learn by our falling to tread more sure.

IV.

Pity us, O Lord, who live below in the dark, still wishing for rest, but finding none; scatter those mists of passion that blind our eyes, and shine upon us with thy
beauteous

beauteous light; convince us throughly that there is a better world than this, a happier people than those we know: Let us every day begin our journey thither, and fit ourselves for that blessed place.

V.

If thus our nature tends to happiness, there's sure some happiness to content our nature; sure the all-wise Creator has provided means to satisfy the appetites, which himself has made. Doubt not, my soul, the bounty of thy Lord, but turn all thy fear on thine own unworthiness: look up and see a rich delicious land, that flows with sweeter streams than milk and honey: look up and see a glorious city, incomparably more delightful than the splendid courts of Kings: behold the blessed angels shining on their thrones, and all the heavenly saints triumphing with their hymns. Great is the clemency of our gracious Sovereign, to pardon the offences of repenting sinners. Great is the bounty of our glorious Lord, to crown with rewards his faithful servants. Thousands of saints attend in his presence, and millions of angels wait on his throne, all beauteously rang'd in perfect order, all joyfully singing the praises of their Creator.

IV. But

VI.

But look up yet higher, O my Soul, and see the glorified humanity of thy dear Redeemer, that blessed *Jesus*, who died for us on the cross, and now invites us to partake of his crown; see and rejoice in those eternal honours which heaven and earth justly pay to their king; look up once more, and if thou canst, look infinitely higher, and humbly admire the unconceivable mystery; wonder now and adore the sovereign deity, essentially full of its own blest light, full and overflowing into all his creatures, which shine as little beams derived from him.

VII.

When thou hast seen all this, my soul, and stay'd and dwelt a while among those pleasing wonders, then turn down thine eye towards this earth again, and see the petty things that are wont to entertain our minds: what is a name of honour, or a momentary pleasure, compared to the bliss of an eternal Paradise? what is a bag of money, or a fair estate, if compared with the treasures of Heaven? how narrow there do our greatest kingdoms seem? how small a circle the whole globe of the earth? cities and towns like little hills; and the busy

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world

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world, as a swarm of ants, running up and down, and jostling one another, and making all this stir for a few grains of Corn.

VIII.

O Heaven! let me again lift up mine eyes to thee, and take a fuller view of that glorious Prospect. There let me stand, and fix my steady sight, till I have look'd my self into this firm Judgment. All that the most prosperous fortune can here possess, or even the largest fancy possibly imagine, all is an idle dream to those real joys, an absolute nothing to that solid Felicity.

IX.

O Glorious *Jesu*, in whom we live, and without whom we die, mortify in us all sensual desires, and purify our hearts with thy holy love, that we may no longer esteem the vanities of this world, but place our affections entirely upon thee.

The PRAYER.

THOU knowest, O Lord, and I my self am sensible, that I live in a world that is full of vanity and temptations, that my nature is weak, and ready to yield to them; that my affections are apt to wander after vanity; and that sudden passions do oftentimes transport me from my duty. I therefore humbly beseech thee to give, me such a strong and lively sense of thy
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all-seeing eye, and of the life to come, as may over-awe all sinful motions in me, and break the force of the strongest temptations that assault me. O let me not chuse my portion in this life, let me not exchange the crown and glories of eternity, for the pomps and vanities of this world. To this end send thy holy spirit into my heart, to teach me to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world, and to have always in remembrance the great account I am to give at the last day, before thy Tribunal. Lord, so fit me for the hour of death, that I need not fear the day of Judgment. Amen.

MEDITATION VIII.

Of the Almighty's Protection.

Psal. xci. 1. Who so dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

I.

NOT unto us, O Lord, not unto us, but unto thine own blest name give we all the Glory. When we have applied our utmost cares, and used all the diligence that lies in our Power; what can we do, if we do not look up to thee, and second our endeavours with Prayers for thy blessings? when we have implored thy gracious mercy,

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what can we do but submit our hopes, and, expect the event from thy free goodness?

II.

We know, and thou thy self hast taught us, that unless thou defendest the city, the guard watches but in vain: we know, and our experience tells us, unless thou reach forth thy hand, we are presently in danger of sinking; every moment of our day subsists by thee, and every step we take moves by thy strength. Even the line we now repeat must beg its breath of thee, and stop if thou deniest it. If thou deniest, who can compel thy will, or call in question thy decrees? are we not all thy creatures, O gracious God, and as helpless Children, hanging at the breast of thy providences? Are we not all as clay in thine hands, to frame us into vessels of what use thou pleatest?

III.

Behold, we confess, O Lord, in thee we live, in thee we move and have our being; all our sufficiency proceeds from thee; and our success depends on thy favour. Others may tell us the way we should go; but thou alone canst enable us to walk in it. Others may instruct us in the paths of virtue, but even they must first be taught
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by thee: they must be moved by thee to act that charity; and so all at last is resolved into thee.

IV.

Should we presume, O Lord, to divide thy grace, and proudly challenge any share to our selves, thy mighty truth stands up against us, and our own infirmities will plainly confute us. Shouldst thou severely examine our hearts, and ask who works all their actions in them; sure we must needs bow down our heads, and from our low dust, humble say, nothing are we, O Lord, but what thou hast made us: only our sins are intirely our own; which O may thy grace extinguish for ever.

V.

O may all self-presumption die in us, and our whole confidence live only in thee: may even our frailties make us more strong, and our being nothing teach us to be humble; so shall thy power, O God, be magnified in our weakness, and thy mercy triumph in the relief of our Miseries. We receive all we have from thee, and why should we boast as if we had it of our selves? Thou art my Saviour, whom then shall I fear? thou art my protector and defender, of whom then shall I be afraid?

VI.

Thus do we depend, O Lord, on thee, and happy are we in this dependance, did we but know our own true interest: we and our whole concerns are deposited with God, and where can we find a better hand to ensure them? Is he not wise enough to chuse safely for us, who disposes all nature in such admirable order? has he not power to go through with his purpose, who commands the wills of men and Angels? wants he, perhaps, an inclination to favour us, who desires our felicity more than we do our selves? he feeds the fowls of the air, and cloaths the lillies of the Fields. Without his providence not a sparrow falls to the ground; and shall we mistrust his care for his children? under his government we have liv'd all this while, and can we now suspect he'll forsake us?

VII.

He has shewed his bounty in extraordinary favours, and will he deny us his lesser blessings? he has freely bestowed on us his dearest son, how shall he not with him give us all things else? all that are truly useful to carry us on our way, and bring us at length to his eternal Rest. If our necessities be the effects of our folly, we must
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not presume he'll maintain us in our sins. Rather we should strive to moderate our appetites, and correct the vices that have bred these Miseries. But if our wants be innocent and pressing, he'll sooner do a miracle than break his word; his word, which he so often has solemnly engaged, so often proved by a thousand Experiments.

VIII.

Ask but the former Ages, and they will tell you the wonders he wrought in favour of his faithful Servants. He multiplied the oil in the poor widow's cruise, and fed his prophet by the service of a Raven: he dried the sea into a path for his people, and melted the rocks into streams of water to quench their thirst: he made his angels stewards of their provision, and nourished them in the wilderness with the bread of Heaven. Still, O my God, thy eternal charity retains the same affections for those that rely on thee; still thy all-seeing wisdom governs the world with the same immense unalterable Goodness. Nay, surely now the streams of thy mercy run more strong, and have wrought to them selves a larger channel, since thou broughtest down the waters from above the heavens, and opened in thine own body a spring of

life, and joy, and blifs, to revive our hearts, and overflow them with a torrent of everlasting pleasure.

THE PRAYER.

O *Eternal God, I am not able of my self to do any thing without thy Almighty help; let thy providence watch over me, and guide me in all my ways to thy glory, and my own happiness; grant that I may not place my joys and hopes in the things of this life, which perish and cannot satisfy, but in thee, the fountain of all true Felicities. Let thy mercy guide me in the paths of righteousness, and give me the fear of thy name, and knit my heart unto thee, that neither life nor death, principalities nor powers, may ever be able to seperate me from thee. And O thou, who art full of compassion and mercy, long-suffering, and plenteous in goodness and truth, be thou always my protector and defender, to keep me from all evil, both ghostly and bodily; make me so run the ways of thy commandments, that by performing that blessed race, I may arrive at that heavenly kingdom which thou hast prepared for all them that love and fear thee, through Jesus Christ our Lord. Amen.*

MEDITATION IX.

Love not the world.

- I John ii. 15. *Love not the World, neither the things that are in the World; if any man loves the World, the love of the Father is not in him.*

I.

WHY do we still pursue this world, and so eagerly seek its fond enjoyments? A world of vanity and false deceits, a world of misery and sad disasters, whose crosses are solid, and comforts empty, whose sorrows are permanent, and delights pass quickly away; a world where the innocent are condemned with shame, and the guilty acquitted with great applause: where often the wicked are advanced to honour, and the virtuous oppressed by disgrace; where friends fall off, and kindred forget, and every one minds only his private Interest.

II.

Yet are we taken with this crooked world, and blindly court its painted face; we make some sordid passion mistress of our heart, and neglect the pure and amiable love of *Jesus*, whose goodness to us gives us all we have; whose perfections in
himself

himself, are more than we can conceive: thou art, O glorious *Jesus*, the beauty of Angels, and the everlasting joy of all thy saints; thou art the heaven of heavens it self, and in thy sight alone is the fulness of bliss. All this thou art, and infinitely more; and yet, alas, how few esteem thee!

III.

The world, (we dearly know,) too often has deceiv'd us, and our rashness takes no care not to be undone again. Thou never, O *Jesus*, hast fail'd our hope, and yet our dulness fears to rely on thee; the world distracts and embroils our spirits, and wretched *we* delight in our misery: thou always, O *Jesu*, fillest our hearts with peace; and senseless *we* are weary of thy happiness: the world calls, and we faint in following it; thou callest, and we are still relieved by thee, yet is our nature so ungratefully perverse, we run after that which tires, and abandon that which refreshes. Sometimes our lips speak gloriously of thee, O thou living fountain of eternal Bliss. Sometimes we relish thy sweetness, and decry aloud the poison of the world; but we are soon inticed by its gilded cup, and easily forsake the waters of Life.

IV. O blef-

IV.

O blessed *Jesu*, who took'st upon thee all our frailties, to bestow on us thine own perfections, teach us to prize the joys of heaven, and part with all things else to purchase thee: make all the pleasures of this life seem bitter to our taste, as they are indeed pernicious to our health; let not their flatteries any more delude us, nor superfluous cares perplex our minds; but may our chief delight be to think on thee, and all our study to grow in thy Love. Let us use this world as if we used it not, for the fashion of this world passeth away: We are apt by a fond self-love to blame every thing but our selves, while nothing can hurt us but our mis-placed Affections.

V.

All this is true, and yet the world is lov'd, and our nature inclines to affect its vanities: 'Tis loved, and so it justly deserves to be, did we truly understand its real value: our life indeed seems mean and trivial, and all things about us troublesome and dangerous; yet, O my God, is their consequence excellent in this, that they are our only way of coming to thee! this world, and this alone, is the womb that breeds us, and brings us forth to see thy light.

light. This is alone the proper machine, wherein thy hand has set our lives, to learn the art of managing it right, and wind up our selves to thy glorious Heaven.

VI,

O that we had that happy skill! how soon would every thing help to advance us. Whether we eat or drink, or whatever else an innocent hand can undertake, if we regard our end, and order all things to the improvement of our minds, they instantly change their peculiar name, and deservedly are preferr'd to become Religious. Riches themselves, and imperious honour, have not so perverse and fixt a malice, but a prudent use converts them into piety, and makes them fit instruments of highest Bliss.

VII.

Our very delights, (O the goodness of our God!) may be temper'd with so wise an allay, that his mercy accounts them as parts of our duty, and fails not to give them their full reward, while they are entertain'd for the health of our bodies, and the just refreshment of our wearied spirits; and both our bodies and spirits constantly employ'd to gain new degrees of the love of Heaven. Thus, gracious Lord, every moment of our lives we may still be climbing
up

up towards thee: thus may we still proceed in thy service; even then when we most of all serve our selves; and then it is indeed we best serve our selves, when we are busiest in what we call thy service.

VIII.

Thou sweetly vouchsafest to style that thy Glory, which in very truth is nothing but our interest; thou kindly complaineest we dishonour thy name, when we only mischief our own souls. O blessed *Jesu*, King of clemency, and great rewarder of every little grace! thou, who by all we can do, pretendest no gain, but bestowest on us all thy self hast done, instruct our gratitude to consecrate all to thee, since by all, thy bounty will redound to our selves. Let us take our minds off from transitory things, and fix them on those which are eternal.

The P R A Y E R.

O *Blessed Lord! crucify the world unto me, and me unto the world; teach me to use this world so as not to abuse it: enable me to renounce all its pomps and vanities, and that friendship with it which is enmity with thee; Lord, I beseech thee, grant me and all thy people grace to withstand the temptations of the world, the flesh and the devil, and with*
pure

pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

MEDITATION X.

Of Man's Redemption.

Ephes. i. 14. *In whom we have Redemption through his blood, even the forgiveness of sins.*

I.

COME now and hear, you that fear our Lord, and I will tell you what he has done for my soul; hear, and I will tell you what he hath done for yours, and the wonders of his bounty towards all the World. When we lay asleep in the shades of nothing, his Almighty hand awak'd us into being; not that of stones, or plants, or beasts, over which he has made us absolute Lords, but an accomplish'd body, and an immortal spirit, and but little inferior to his glorious Angels; he printed on our souls his own similitude, and promised to our obedience his own felicity; he endued us with appetites to live well and happy, and furnish'd us with means to satisfy those appetites, creating a whole world to serve us here, and providing a Heaven to glorify us hereafter.

II. Thus

II.

Thus didst thou favour us, O infinite Goodness, but what return did we make to thee? blush, O my soul, for shame, at so strange a weakness, and weep for grief at so extreme an ingratitude. We childishly prefer'd a trivial apple before the law of our God, and the safety of our own lives: we fondly embrac'd a little needless satisfaction, before the pleasures of paradise and the eternity of Heaven. Behold the unhappy source of all our miseries, which still increas'd its streams as they went farther on, till they exacted at last a deluge of justice, to drown their deluge of iniquity; and here, alas! had been an end of man, a sad and fatal end of the whole world, had not our wise creator foreseen the danger, and in mercy prevented the extremity of the ruin, reserving for himself a few choice plants to replenish the earth with more hopeful fruit; yet they grew quickly wild, and brought forth sour grapes, and their children's teeth were set on edge; quickly they aspir'd to an intolerable pride of fortifying their wickedness against the power of Heaven.

III. Justice

III.

Justice was now provok'd to a second deluge, and to bring again a cloud o'er the earth; but mercy discover'd a bow in the cloud, and our faithful God remembered his promise, allaying their punishment with a milder sentence, and only scatter'd them from the place of their conspiracy; which yet his providence turn'd into a blessing, by making it an occasion of peopling the World. Still their rebellious nature disobeyed again, and neither feared his judgments, nor valued his mercies; but with a graceless emulation propagated sin, as far as his goodness propagated Mankind. Then he selected a private family, and increas'd and govern'd them with a particular tenderness, giving them a law by the hands of angels, and engaged their obedience by a thousand favours; but they likewise neglected their God and heaven, and fell in love with the ways of Death.

IV.

When thou hadst thus, O dearest Lord, used many remedies, and our disease was beyond their power to cure; when the light of nature prov'd too weak a guide, and the general flood too mild a correction; when the miracles of *Moses* could not soften

V.

Wonder, O my soul, at the mercies of the Lord! how infinitely do they transcend even our utmost wishes: wonder at the admirable providence of his councils, that are exactly fitted to their great design: had our Saviour been less than God, we could never have believ'd the sublime mysteries of his heavenly doctrine: had he been other than man, we must needs have wanted the powerful motive of his holy example: had he been only God, he could never have suffer'd the least of those afflictions he so gloriously overcame: had he been merely man, he could never have overcome those infinite afflictions he so patiently endured. In thee, O blessed Saviour, the two natures of God and man were so mysteriously united, without either change or confusion, that they made in thee

thee but one person, one mediator, one Lord.

VI.

Soon as this blest decree was made, of sending the son of God to redeem mankind, immediately his goodness was ready to come among us, had our ungracious world been ready to receive him; but we, as yet, were too gross and sensual, and utterly incapable of so pure a law; we were immerst in cares and pleasures, and wholly indisposed to be allur'd by unseen rewards. While we were thus unfit for thee, O thou God of pure and perfect holiness! thou graciously was pleased to stay for us, and all that time prepare us for thy coming; from the beginning entertaining us with hope, and through every age confirming our Faith. How early, O my God, didst thou engage to relieve us? *The Seed of the Woman shall break the Serpent's Head.* How often didst thou repeat thy promise to *Abraham*? *In thy Seed shall all the nations of the Earth be blessed.*

VII.

How many times did thy mercy invent, by unquestionable tokens, to give notice of thy coming? Behold, a virgin shall conceive and bear a son, and his name shall be called

called God with us: *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his Roots. The Spirit of the Lord shall rest upon him; the Spirit of Wisdom and Understanding; the Spirit of Counsel and Might; the Spirit of Knowledge and of the Fear of the Lord. I will raise them up a Prophet like unto Moses; and will put my words in his Mouth, and he shall speak unto them all that I command him. And thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth, that is to be the ruler of Israel; whose going forth has been of old, even from the Days of Eternity. Hark how the Eternal Father introduces his Son: Commanding first all the Angels of God to worship him. Thou art my Son, this day have I begotten thee; Ask of me and I will give thee the Heathen for thine Inheritance; and the uttermost parts of the Earth for thy possession.*

VIII.

It is too little that thou raise up the Tribes of Jacob, and convert only the dregs of Israel. Thou art appointed a Light to lighten the Gentiles, as well as to be the Glory of thy People Israel. Hark how the ancient Prophets rejoice in the *Messias*;

and in soft and gentle words foretel his sweetness. He shall come down like rain upon the mown grass, as Showers that water the Earth. He shall feed his Flock like a tender Shepherd, and gently lead those that are with young: He shall gather his Lambs with his arms, and carry the weak in his bosom. The bruised Reed he shall not break, nor quench the smoaking Flax. In his day, shall the righteous flourish; and abundance of Peace so long as the Moon endureth. Then shall the Eyes of the Blind be opened, and the Ears of the Deaf shall be made to hear. Then shall the lame Man leap as an Hart, and the Tongue of the Dumb shall sing.

IX.

Thus did thy holy Servants prophesy of thee; Thus did their Children sing thy Praises. Blessed be the Lord our God, who only does wonderful things, and blessed be the Name of his Majesty for ever; His Dominion shall reach from Sea to Sea, and from the River to the end of the World; they who dwell in the Wilderness, shall kneel before him, and his Enemies shall lick the dust; The Kings of Tharsis, and the Isles shall offer him Presents; the Kings of Arabia and Saba shall bring him Gifts; Yea all the Kings of the
Earth

Earth shall fall down before him, and all Nations shall do him service.

X.

For he shall deliver the Poor when he cryeth, the Poor also and him that hath no helper; he shall spare the Poor and Needy, and preserve the Souls of the Poor: He shall redeem their Souls from deceit and violence, and precious shall their blood be in his sight. He shall live, and to him shall be given of the Gold of Arabia: Prayer also shall be made ever unto him, and daily shall he be praised. O thou eternal King of Heaven and Earth, make good to thy Servants those happy Predictions: So rule us here, that we may obey thy Grace, so favour us hereafter, that we may enjoy thy Glory.

THE PRAYER.

I.

O Most gracious God, and most kind and merciful Father, who of thy tender love to Mankind, didst give thine only Son Jesus Christ to suffer death upon the Cross for our Redemption, who made there by his own Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World. Grant that the effects of this Redemption may be as universal as the design of it, that it may be

to the Salvation of all : O let no person by impenitance and wilful sin forfeit his part in it, but by the power of thy Grace bring all, even the most obstinate Sinners to Repentance.

II.

Particularly, I beseech thee, to give me, thy sinful Creature, a right understanding of the urgent need I have of a Saviour, and of all those things which thy Son hath done and suffered, and is still doing at thy right hand, in order to the cleansing my guilty and polluted Nature, and to the restoring me to thy grace and favour : And let not all this be in vain and useless to me, lest I become eternally miserable, and lost to all hopes and possibilities of comfort ; give me grace to accept of, and embrace the tenders of thy Love, and to comply with those gracious terms of Salvation, which thy Son hath procured for, and proposed to me in the Gospel.

III.

*I confess I have too much neglected this great Salvation, but thou with infinite patience dost still wait to see if I will accept of mercy : O that thy forbearance and long-suffering may soften my heart, and melt me into shame and tears of penitential Sorrow, for having so long abused the tender mercy of so good a God. I desire now to resign and give up myself to the conduct of thy holy Spirit. Lead me in thy truth and teach me, for thou art the God of my Salvation. Let thy Word
be*

be my Rule, thy Grace my Guide and Assistance, thy Goodness my Pattern and Example, thy Promises my Encouragement, and thy Joys my everlasting Recompence and Reward, thro' the Merits and Intercession of thy blessed Son my Saviour and Redeemer. Amen.

MEDITATION XI.

On the Frailties of this Life.

Pfal. xxxix. 4. Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

I.

UNhappy we, the Children of the Dust! why were we born to see the Sun? why did our Mothers bring us forth to misery, and unkindly rejoice to hear us cry? Whither, alas! has their Error led us? In how sad a condition doth our Birth engage us? We enter the World with weeping Eyes, and go out with sighing Hearts; all the few days we live are full of vanity, and our choicest pleasures sprinkled with bitterness: The time that's past is vanished like a dream, and that which is to come, is not yet at all; the present, we are in, stays but a moment, and then flies away and never returns: already we

are dead to all the Years we have lived, and shall never live them over again; but the longer we live, the shorter is our life, and in the end we become a lump of clay.

II.

O vain and miserable World, how sadly true is all this story? and yet, alas! this is not all; but new Complaints remain, and more, and worse. We begin our race in contemptible weakness, and our whole course is a progress of dangers. If we escape the Mischances of a Child, we pass on to the rash Adventures of Youth: If we out-live these sudden Storms, we fall into far more malicious Calamities: Our own superfluous Cares deliberately consume us, and the Crosses of the World weary out our Lives. Should we by a strange success o'ercome all these, and still bear up our prosperous head, we are sure at last old Age will find us, and bow our strength down to the Grave; the Grave, from which no Privilege exempts, nor any Power controls its Commands.

III.

The Rich must leave their Wealth behind them, and the Great ones of the World be crumbled into Dust; the beautiful Face must be turned into rottenness,
and

and the pampered Body become the Food of Worms: The busy Man must find a time to die, tho' his full employment spares none to provide for it: Even the wise and virtuous must submit to Fate, and the Heirs of Life itself be the Prisoners of Death. This when I see, I weep and am afraid, since we all must drink of the same cold Cup; all must go down to the same dark Grave, and none can tell how soon he may be called.

IV.

To day we are in health among our Friends and Affairs, and to morrow arrested by the hand of Death: Nature may faintly struggle for a time, but must yield at last and be buried in the Earth. At last we must take leave of our nearest Relations, and bid a long farewell to all the World. Perhaps the People may talk of us a while, sometimes as we deserve, and often as they please: Perhaps our Bodies once laid out of sight, we shall be no more remembered than if we had never been: Only our good or evil deeds will follow us beyond the Grave, and make us happy or miserable to Eternity.

The

The PRAYER.

O God, the strength of all them that put their Trust in thee, mercifully accept my prayers, and pity my Frailties and Infirmities: And because through the weakness of my mortal Nature I can do no good thing without thee, grant me the help of thy Grace, that in keeping thy Commandments, I may please thee both in Will and Deed, through Jesus Christ our Lord. Amen.

MEDITATION. XII.

Of a guilty Conscience, and the Torments of Hell.

Rom. ii. 15. *Their Conscience also bearing witness, and their Thoughts the mean while accusing or excusing one another.*

I.

WHY do you laugh, unhappy Wretches, who tire your selves in the ways of sin? Ways, that indeed seem smooth at first; but lead to danger, and end in ruin. Why do you boast your pleasant life, who lie asleep in the arms of death? Awake, poor Souls, and shake off the golden dreams that delude your crazy Heads with empty Fancies: Awake, and fill your Eyes with penitent Tears.

II.

II.

The ungodly shall fly amazed from the sight of Heaven, and hide their guilty selves in eternal darkness. There they shall dwell with intolerable Pains; weeping, and wailing, and lamenting for ever. Their Understanding shall think on nothing but its own calamities: Their Will shall be heightened to a madness of desire, and perpetually racked with despair of obtaining. Their Memory shall serve but to renew their sorrows, while their Souls are drowned in a Sea of bitterness. They shall wish the Mountains to fall upon them, and cry to the Hills to cover them; but nothing shall fall on them, but the wrath of God, nor cover them, but their own Confusion.

III.

There every Vice shall have its proper Torment. The Lascivious shall burn in unquenchable Fire, perpetually flaming from their own Passions. The Glutton and the Drunkard shall vainly sigh for a drop of water to cool their tongues. The furious and cholerick shall rage like mad Dogs, to their own only vexation. The thoughts of the Spiteful and Envious shall only gnaw, and torment their own minds.
The

The riches of the Covetous shall be as Thorns in a Man's side. The Proud shall be thrown down to the lowest Contempt, and be loaden with utter disdain. The Slothful shall miserably deplore their loss of time, and languish with grief for their stupid negligence.

IV.

But, O what horrid Pangs will seize them all, and wound and pierce the very center of their Souls! When they shall see themselves deprived of the bright and blissful Vision of God: When their offended God shall despise and reject them, as if they were not his Creatures; when he that made them will not save them; when they shall see themselves eternally banished from the sweet and gracious Presence of *Jesus*, who will not be their Saviour, because they would not take him for their King: When they shall see that God, who made them to enjoy his Glory, will now cast them into the deep shades of eternal Darkness; and the blessed *Jesus*, who came into the World to save Sinners, will say unto them, Depart from me, I know you not.

V.

V.

Then shall they curse the day of their Birth, and the unfortunate Companions, that led them into Sin; they will curse this vain deceitful World, that drew them on in the ways of Perdition. *Are these, alas, they will say, the effects of those fond desires, whose gratifications we made our chief Felicity? Alas, what do now our wanton Liberties avail us? What the fugitive Pleasures that we so eagerly pursued? what comfort receive we now from those empty Honours, from those faithless, Riches that tempted us to sin? They are all vanished away like a Shadow, and gone as a Cloud of Smoak, that is scattered with the wind: But the remorse and punishment of them endure for ever, and torture our Spirits with perpetual anguish.* Thus shall they cry, and none will regard them; thus shall they mourn, and there shall be none to pity them.

VI.

Blessed be thy gracious Providence, O God, that with such tender care forewarns us of our dangers. O save us too, dear Lord, from all those dangers. O save us for thy merciy's sake; save us, and make us fearful to do, what when we have done, will make us miserable,
to

to suffer. Quicken our apprehensions of the ruinous effects of sin; and with thy terrible threatnings check our unbridled passions; that if thy glorious Promises move not our hearts, the fear at least of Hell may fright us into Heaven.

THE PRAYER.

O Lord, the great and dreadful God, whose Wrath is revealed from Heaven against all ungodliness and unrighteousness of Men, and who will render Tribulation and Anguish, Indignation and Wrath to every Soul of Man that doeth evil: Give me Grace so to regard the power of thy Wrath, and now to bewail my sins, that I sorrow not when 'tis too late, where weeping and wailing will not assuage, but augment my Sorrows.

II.

Let thy Judgments affright me from continuing in sin, and produce in me that hearty Repentance and godly Fear, by which I may escape the place of everlasting Torment, prepared for the Devil and his Angels, and be admitted into that Kingdom, which thou hast prepared for the Righteous, before the Foundation of the World; Grant this, O gracious God, for Jesus Christ his sake. Amen.

MEDITATION XIII.

Of the state of the Godly.

2 Pet. i. 3. *According as his Divine Power hath given unto us all things, that pertain unto life and godliness, through the knowledge of him, that hath called us to glory and virtue.*

I.

WHY do you mourn, you Children of the Light, to whom belong the Promises of Bliss? You, who feed on the pleasant fruits of Piety, and the continual feast of a good Conscience; who taste already the sweetness of hope, and hereafter shall be satisfied with the fullness of fruition. What can molest your happy state, whom God has chosen for himself; adopted into his own Family, and designed for Heirs of the Kingdom of Heaven; that blessed Kingdom, where all delights abound, and sorrow and tears are banished quite away?

II.

Where none grow sick, grow old, or die; where all flourish in perfect health, and live an immortal Life, in all the Beauty and Vigor of an eternal Youth: Where none are perplexed with cares or fears, but
all

all dwell secure, and free for ever: Where we shall no more be subject to change, no more exposed to the danger of temptation; where we shall no more be cross'd by others, no more disquieted by our own Passions, but have a serene tranquillity perpetually within us, and innumerable joys all round about us.

III.

Joy in the excellency of our glorified bodies; Joy in the perfections of our enlarged Souls; Joy in the sweet Society of Saints; Joy in the glorious company of Angels; Joy in the ravishing sight of our beloved *Jesus*; Joy in the blissful union with the adorable Deity. All shall be Joy, and Love, and Peace, and all endure for eternal Ages.

IV.

Let then the Servants of our Lord rejoice and sing: Sweet is the yoke of thy Love, dear Lord, and light is the burthen of thy Commands: But oh, how far more rich are thy faithful Promises! How infinitely great are thy glorious Rewards! When every divine Virtue in us shall be rewarded with its proper Crown and Glory. The humble there shall be highly exalted, and the poor in spirit advanced

to be Kings: The meek shall possess that holy Land, and the mourners be comforted with eternal Refreshments: The pure in heart shall see the God of Purity: And the lovers of Peace have the privilege of his Children.

V.

They who hunger and thirst after Righteousness shall be filled, and the merciful entertained with the embraces of mercy: They, who suffer Persecution for Righteousness sake, shall receive a great Reward: They, that are Teachers and enlighten others, shall shine bright as the Stars: They, who relinquish any thing for God, shall receive an hundred-fold; and all the just shall live in Glory for ever. Then shall they bless the true Friends, that at any time reprov'd their foolish courses, and were instrumental to convert them to the ways of Bliss; they shall bless each charitable hand, that was assistant to their Happiness; they shall praise and admire the Mercies of their God, and sing aloud the Victories of his Grace. With joyful wonder they shall say, *Is this the effect of those little pains we took? are these the repairs for the petty losses we suffered? Happy we! who denied our*

K

selves

Selves a few Toys, and are now advanced to these high Felicities. Millions of years shall pass away, and our glory shall but then seem to begin; yea, when Millions of Millions are past, our glory shall not be nearer its end.

VI.

Thus shall they all rejoice, and none shall disturb them, and all the Host of Angels shall join with them in the high praises of God. O sweet expectance of a pious Life! O happy consequence of a holy Death! Eternally to be freed from whatever can afflict: Eternally to enjoy whatever can delight. We shall hereafter adore thy blessed self, O God, and sing eternally the wonders of thy Glory.

VII.

Blessed be thy gracious Providence, O God, that with so large a bounty wooest us to our Happiness; wooest us with motives so apt to work upon us, the love of our selves, and our own great interest: As thou hast prepared such Felicities for us, O may thy grace prepare us for them! O may this best of Works take up all our time! at least take up the best of our time; at least every morning, let us renew our hope, and close the evening with the same sweet thoughts: Let us not faint,
and

and we surely shall see a prosperous issue out of all our sorrows. Still let us labour, still let us suffer; our troubles are short, and our joys eternal.

THE PRAYER.

I.

O Most glorious and ever-blessed God, in whose presence is fulness of Joy, and at whose right hand there are pleasures for ever more; vouchsafe me, I beseech thee, the Assistance of thy holy Spirit, that I may discern more and more the incomparable and surpassing Greatness of that Felicity, which thy royal Bounty will bestow upon our advanced Spirits and Bodies, in the World of rewards and recompences, where thou thy self art the Source and Fountain of all Happiness, and the only satisfying Object of all rational desires.

II.

O when shall I be admitted into thy blessed presence, there to see, and admire, and love, and adore thee for ever! O give me such a clear view and lively sense of thy adorable Perfections, as may transform me into thy likeness, and unite my will most perfectly to thee, that beholding thy presence in righteousness, I may be satisfied with it; grant this, O my God, for the sake of thy dear Son Jesus Christ my Saviour. Amen.

MEDITATION XIV.

The Soul's Choice.

Pfal. lxii. 5. *My Soul, wait thou only upon God, for my hope is in him.*

I.

COME now, my Soul, and chuse, for Life and Death are set before thee: Chuse, while thy gracious Lord allows thee time and day, lest the night and darkness overtake thy neglect: Chuse, but remember thy Eternity is concerned, and examine e're thou makest thy resolve: Call all the pleasures of the World before thee, and ask if any of them be worth such pains: Ask if the vain forbidden things thou lovest, deserve thy affection better than thy Maker.

II.

Are they more worthy in themselves, or beneficial to thee, that thou mayest justly prefer them before thy Redeemer? Dost thou expect to be at rest, and satisfied by enjoying them, or everlastingly happy by their procurement? Will they protect thee at the hour of Death, or plead thy Cause at the day of Judgment? O no! They but deceive me with a smiling Look,
which

which I too often have prov'd by dear experience; 'tis Heaven alone that yields a true content; 'tis Heaven alone that fills us with eternal delight.

III.

Say then, my soul, take away your flatteries, false world, and leave me free for better thoughts. Turn thou thy face to me, dear *Jesu*, and keep mine eyes still fix'd on thee, that I may look continually on thy glorious beauty, and be ravish'd for ever with the charms of thy sweetness. O infinite goodness, 'tis thy self alone I chuse; thou art my only happiness for ever. I see my portion hereafter depends on my choice here; but my choice here, O Lord, depends on thee. O my dearest Lord, do thou chuse me, and guide my uninstructed soul to chuse thee. O make me chuse to love thee, till I come to see thee; and then I am sure, I cannot chuse but love thee.

IV.

Here we, alas! move slowly in the dark, led on by the argument of things not seen; but did we clearly see, what we say we believe, we should soon change the course of our life: did we but see the damned in their flames, or hear them cry in the midst of their torments, how should we

fear to follow them in their sins, which we know have plunged them into all those miseries? how should we strive against the next temptation, and cast about to avoid the danger? or did we but see the incomparable glories of the saints; or hear the sweet harmonious hymns which they continually sing; how should we study to imitate those holy ways, in which we know they arrived at all their happiness? how should we seek all occasions of improvement, and make it our business to work out our salvation?

V.

Nay, did we but firmly believe, what we every one recite in the apostle's creed, what would we do to attain those joys? what would we not do to escape those sorrows? would half an hour be too long to pray? or once a week too much to hear a sermon? would the pardon of an injury be too hard a law, or the making restitution too dear a price? durst we return to our sins again, or spend our time in idleness and folly? yet all this is as sure as if we saw it, and would move us as much, if we seriously considered it.

VI. If

VI.

If we seriously considered, what we say we believe, we should never live as we do. Which of us doubts, but e're long we shall be turned into dust? yet which of us lives as if we thought to die? pity, O gracious Lord, the frailties of thy servants, and suffer not our blindness to lead us into ruin. Supply our want of sight by a lively faith, and strengthen our faith by thy powerful grace: make us remember 'tis no childrens sport to gain or lose the kingdom of Heaven: make us chuse wisely, and pursue our choice, and use as well the means, as like the end.

VII.

O set thou right the biases of our hearts, that in all our motions we may draw off from the world; that we may still incline towards thee, and rest at last in thy holy Presence. Thou art our Lord, and we will serve thee in fear; thou art our God, and we will love thee in hope: *What will it profit us to gain the whole world, and lose our own souls? or, what shall we give in exchange for our Souls?*

The PRAYER.

O *Thou most excellent being, thou infinitely amiable and adorable Majesty ; I bless and praise thy name, for giving me liberty to chuse so great a good as thy self, for propounding to my will such everlasting happiness, and for drawing me from those ways, which are contrary to my peace and satisfaction here, by such powerful motives to well-doing. O give me such a sense of thy goodness, that I may never prefer any thing in my esteem, and desire, and choice, before thy favour and good-will towards thee. Whom have I in Heaven but thee? and there is none upon earth that I can desire besides thee. There is nothing in Heaven or in earth my soul can desire besides thee; for there is nothing desirable, but as it is thine, of thee, and from thee, and bears some impression of thy excellence, or brings some imitation of thy love; there is nothing worth desiring or having, but thou art able to be, and do, and give. I can desire nothing upon earth; I can enjoy nothing in Heaven, but thee; here and there thou art, and shalt ever be my all-sufficient satisfactory portion, my everlasting all! O my God, make me so in love with the beauties of holiness, that I may at last be partaker of the glory, that shall reward it, through the merits of Jesus my Saviour. Amen.*

A

New-Year's-Gift.

P A R T I I I .

M E D I T A T I O N I .

On the Lord's-Day.

Pfal. cxviii. 24. *This is the Day, which the Lord hath made, we will rejoice and be glad in it.*

I.

BEhold the Angels assembled in their choirs, and the blessed saints ready with their hymns; behold the church prepares her solemn offices, and summons all her children to bring in their praises; the king of Heaven himself invites us, and graciously calls us into his own Presence: He bids us suspend our mean employments in the world, to receive the honour of treating with him:
To

To him we owe all the days of our life; let us pay at least this one to his Service; a Service so sweet and easy in itself, and so infinitely rich in its eternal rewards: Let us chearfully ascend to the House of our Lord, the Place he has chosen for our sakes to dwell in; let us reverently fall down and kneel before the Lord our Maker, who comes in Person to meet our Prayers.

II.

Welcome, blest Day, wherein the Sun of Righteousness arose, and chased away the Clouds of Fear; welcome thou art to my Soul, thou Birth-day of our Hopes; a day of Joy and publick Refreshment, a day of holiness and solemn Devotion, a day of rest and universal Jubilee. Welcome to us and our dark World, for the healing saving Light thou bringest. May thy radiant Name shine bright for ever. May all the Earth be enlightned with thy beams, and every frozen Heart dissolve and sing.

III.

This is the Day, which our Lord has made; let us be glad and rejoice therein. This is the Day he has sanctified to himself, and called by his own most holy Name:

Name: That in it we may meet and adore his Greatness, and admire the wonders of his infinite Power; that we may remember his innumerable Mercies, and deeply imprint them in our Hearts; that we may visit his Temple, and humbly present our selves at his holy Table, where the Memory of our Saviour's Love is continually renewed, and his Sufferings always to be had in Remembrance.

IV.

Worthy art thou, O Lord, of all our Time, worthy to receive the Praises of all thy Creatures; every moment of our Life is bound to bless thee, since every moment subsists by thy Goodness. Shall others labour so much for Vanity, and shall we not rest for the Service of our God? Shall we employ the whole Week on our selves, and not offer in gratitude one Day to thee? To thee, who bestowed on us all we have, and wilt give us hereafter more than we hope.

V.

O gracious Lord, whose Mercy accepts such slender Payment, as our Poverty affords, whose Bounty grants so liberally to us, and retains so small a part for thy self; O make us faithfully observe our
Duty,

Duty, and render so exactly the Tribute we owe to thee; that passing still thy Days to thy Honour, we may end our own in thy Favour: For thou hast created all things, O Lord, for the use of Man, and Man for the Enjoyment of thy self.

VI.

When the Harveſt Sun provides a Cloud, and ſeems to reſt his wearied Beams, he ſeeks not to ſave the Journey of his Light, but only ſpares the Reaper's Head: Much leſs ſeekeſt thou, O Lord, who madeſt the Sun, and inſpireſt all Creatures to repreſent thy Bounty, by the Reſerve of a Day to procure thy own Repoſe. Thou, who createdſt all things by a Word of thy Mouth, and ſuſtaineſt them in thy Hand, without feeling any weight; who governeſt the whole World, without perplexing thy Thoughts, and always remaineſt the ſame unchangeable fulneſs.

VII.

'Tis not to encrease thine own Eternity, that thou thus tak'ſt a portion of our Time. 'Tis not to receive an advantage to thy ſelf, that thou requireſt this Day's Worſhip of us. Thy goodneſs friendly bears the Name of the Day, but intends
for

for us all the Profit of it; that the wearied Hands may be relieved with Rest, and enabled to lift themselves up to thee; that the ignorant minds may be taught thy Truth, and learn the way to everlasting happiness; that the love-prepared souls may approach thy table, and feast their hopes with that delicious banquet, that all may speak to thee by prayer, and hear thy voice by the mouth of their Pastors.

VIII.

O blessed Lord, what excellent means has thy wisdom chosen to bring us to thy self! Thou quickenest our affections, and strengthenest our faith by thy word and sacraments, and improvest our charity both to thee, and one towards another, by our publick assemblies; while we all meet together for the same blest end, and by mutual requests and praises encrease our Fervours. Happy, thrice happy are they, O merciful God, whom thy providence has favoured with all these blessings; who freely may enter thy holy sanctuary, and sing aloud their praises to thy name, who every day may wait in thy presence, and there securely adore thy person.

IX.

Where thou art pleased to deny these mercies, refuse not, O Lord, to extend thy Grace; that at least we may build a little Chapel in our hearts, and consecrate our selves intirely to thee. Be thou but present with us, O gracious God, and fill our souls with thy love, we shall need no farther motives to draw us to thy self, or other temple in which to address our prayers; since every place, where thou art not, is unholy, and where thou art, is joy, and peace, and bliss.

X.

Shew us thy self, O glorious *Jesu*; in thee we shall behold all we can wish: Only so much we beg to conceive of thy Majesty, as may move our hearts to seek thee; only so much of thy unapproachable Deity, as may guide our souls to find thee. But, O thou glorious God of truth, in whom the treasures of knowledge are laid up; unless thou draw the curtain from before our Eyes, and drive away the clouds, that intercept our sight; we shall never see those heavenly mysteries, nor discern the beauty of thy providence.

XI.

XI.

Why should we thus neglect that sacred science, and be busy in every thing but our own salvation? Why should we forsake the real substance to embrace an empty shadow? Has the Almighty goodness made all things for us, and shall we do nothing for him, or our selves? If we may not know thee clearly now, let us know so far, that we may long to know farther: If we cannot love thee perfectly in this life, let us love so much, that we may desire to love thee more. So let us know and love thee here, O thou sovereign bliss of our Souls, that we hereafter may know thee better, and love thee more to all eternity.

THE PRAYER.

I.

O Most glorious God, thou art infinite in all Perfections, and it was thine own essential Goodness, that inclined thee to create us; that thou mightest communicate thy self unto us, and exercise thy Grace and Bounty upon us: Thou hast given us all the Assurance, that we can desire, that thou delightest to do us good, and that thine Ears are open unto our prayers: How justly then art thou the desire, and the worship of all Nations? But alas, O Lord, it is so little, that we sinful Creatures

tures know of thee, that we cannot praise thee according to thine excellent Greatness, whose glorious Name is exalted above all Blessing and Praise.

II.

I humbly beg the assistance of thy holy Spirit, that I may always worship thee in Spirit and in Truth, that I may praise thee with understanding, and recount thine Excellencies with that Sense and Adoration, as I ought. I acknowledge it is my Priviledge and Happiness to have a day of rest set apart for thy Service, and the Concerns of my Soul; Lord, grant that in all the Solemnities of Religion, I may approach thy Presence with such awful and reverend thoughts of thee, and with such an holy Frame and Temper of mind, as those Duties require; gather in my wandering thoughts, and fix them on thy self, and keep them steadfast in the Contemplation of those divine Truths, which represent my Duty, and thy exceeding love and kindness towards me; that by serving thee with a religious Reverence this day, I may be disposed and enabled to walk in thy fear all the rest of my life.

III.

Be graciously pleased, O Lord, to fulfil the devout Prayers of thy Church, which [* shall be] this day offered unto thee for all Mankind. Let all those Supplications for

* At Night
have been.

Grace,

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Grace, Mercy, and Peace, together with all the Praises and Thanksgivings which [† shall be] rendred † At Night unto thee for all thy Blessings, have been. be ever acceptable in thy sight,

O Lord our Strength and our Redeemer; And, O that thy ways may be known upon Earth, thy saving Health unto all Nations: Let the Light of thy Gospel shine upon all those that sit in Darkness, and in the Shadow of Death, and guide their Feet into the way of Peace, that we may all become one Fold under one Shepherd Jesus Christ, to whom with thee and the Holy Ghost, be Honour and Glory, World without end. Amen.

MEDITATION II.

Of the Joys of Heaven.

I Cor. ii. 9. Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man, the things which God hath prepared for them that love him.

I.

Blessed be thy gracious wisdom, O Lord, that preparest such great things for them that love thee: Things which are too high and spiritual for our flesh and blood to comprehend. Tho' to us it cannot yet appear, what we shall be: Yet after
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this manner hast thou revealed thy sublime rewards, to allure and captivate us with those things, which of this world are most admired. Scepters and crowns, thou knowest, are apt to win the hearts of us thy Children; Children, alas! we are too truly in useful knowledge; O that we were so in love and duty! What is a drop of water to the boundless Ocean, or a grain of dust to this vast Globe? Such, O my God, and infinitely less are the richest kingdoms here below, should we compare their most pompous state to the least degree of the joys of Heaven.

II.

When thou hast fed us a while with Milk, thou inviteest our Appetite to stronger Meat. Thou tellest us of a sweet delicious Life in the blest society of Saints and Angels, with whom we shall dwell in perpetual Friendship, and be loved and esteem'd by them all for ever. Thou tellest us of a pure soul-ravishing Joy; to behold the amiable face of *Jesus*, whose gracious smiles shine round about, and fill the Heavens with holy gladness. Thou tellest us, dear Lord, of delights, that are still incomparably higher than all these. Harken O my soul, and humbly adore thy God,
whose

whose bounty has provided thee large rewards indeed; he intends himself to be thy portion and exceeding great reward. Himself he will clearly unveil before us, and openly shew us that great secret; what it is, glorious Lord, to behold thy face, and to know as we are known.

III.

O happy secret! if once at last attain'd; if once we can but see the face of our God in glory. To know the immensity of thy self-subsisting essence, and the infinite excellence of all thy attributes: To know the power of the eternal Father, and the wisdom of the uncreated Son, and the goodness of the Holy Ghost, and the incomprehensible glories of the undivided Trinity.

IV.

This, O my soul, is the top of happiness; this is the supreme perfection of our Nature: This, this alone is worthy to be the aim of our being, the hope and end of all our labours. When we are come to this, we shall presently rest, and our satisfied desires reach no farther. We shall be filled with overflowing bliss, and our utmost capacities hold no more. In one act of joy we shall be eternally fixed, one lasting

act, which will spring fresh and unwearyed for ever.

V.

Arise, my soul, and leave mortality and time below thy flight; to thee these joys belong; arise, and advance thy self on high; fly away with the wings of thy spirit; fly to that glorious land of promise, and visit those heavenly Regions. Take an Evening's walk in that Paradise of pure delights, among the beatified spirits of just Men made perfect, who perpetually contemplate the eternal Deity. Think, though thy habitation at present is in this vale of tears, thou mayest hope one day to be advanced to their dignity; to have a place and sing among their holy Choirs: We may hope to know all things, that are produced, and to know besides the all-producing cause.

VI.

O what a fire of love will it kindle in our hearts, when we shall see these shining mysteries! When our great God, like a burning mirror, shall strike his brightness on the eyes of our soul! O what excessive joy will that love produce! when our capacities shall be stretched to the utmost, and the rich abounding object fill, and over-
flow

flow them. O what profound repose will that joy beget! A joy so infinitely high, and so eternally secure! when in an amorous languishment, we shall sweetly dissolve into a sort of a blissful union with our first beginning; when, without losing what we are, we shall (according to our capacity) become even what he is; we shall take part in all his joys, and share in the Glories of all his Heaven.

VII.

O what divine and ravishing words are these! how gently do they enter and delight my ear! How do they diffuse themselves over all my brain, and strongly penetrate to my very soul! Methinks they turn to substance as they go, and I feel them stir, and work through all my powers: Methinks they lie as a rich cordial at my heart, and send forth spirits to quicken and refresh me: There, O my soul, we shall rest from all our labours, which are but the way to all that happiness; there we shall rest from sin and sorrow, and no longer be troubled with our selves, or others; there shall we rest for ever in the protection of our God, in the arms and bosom of our dearest Lord.

VIII.

O Heaven, the eternal source of all these joys, and infinitely more, and infinitely greater! As the hart pants after the water brooks, so does my soul thirst after thee: After thee it is, that I daily sigh and mourn, and with a fixed and longing eye look up and say, When, O my God, shall I sit at the fountain head, and drink my fill of those living streams? When shall I be inebriated with that torrent of Pleasures, which spring for ever from thy glorious Throne? O that the days of my banishment were fully finished! How is the time of my weary pilgrimage prolonged? Why am I still detained in this valley of tears? Still wandring up and down in this wilderness of dangers? Come thou, sweet *Jesu*, my only hope, and sure deliverer out of all my sorrows and dangers: Come thou, and here begin to dwell in my heart, and fit me for the life I shall lead hereafter: Come, O my dearest Lord, and prepare my soul for thee; and then when thou pleasest, take it to thy self. Never can we say too much of this glorious subject, never can we think enough of the felicities of Heaven. But alas! How faint and dim, how short and imperfect are all human conceits,

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ceits and descriptions of the happiness of
that blessed place.

IX.

Who will give me the Wings of a Dove,
that I may fly away and be at rest; that
I may fly away from the troubles of this
life, and be at rest, dear Lord, with thee?
Here we, alas! are forced to sigh, and
bear with grief the burthen of our Miseries;
often we encounter chances, that endanger
us, and divert our progress in the way to
bliss; often we are assaulted with tempta-
tions, that overcome us, and set us back in
the accounts of eternity. How many times,
O my soul, have we plainly concluded that
Earth affords no real joys! How many
times have we fully agreed, that Heaven
alone is the place of happiness!

X.

Yet do these false allurements again de-
ceive us, and steal away our hearts to doat
upon folly: Yet do unconstant we forget
our best resolves, and wretchedly neglect
our true felicity. O thou victorious con-
queror of sin and death, do thou assist us
in this dangerous warfare: O thou benign
refresher of distressed spirits, do thou re-
lieve us in this tedious pilgrimage. Make
us still thirst and sigh after thee, the living

fountain of life-giving streams: Make us despise all other delights, and set our affections entirely on thy joys: Since nothing can satisfy our souls but thee, O let our souls seek nothing but thee, all is unquiet here till we come to thee, and repose at last in the kingdom of peace.

THE PRAYER,

I.

O Most glorious God, who hast prepared for us the joys of Heaven, and taught us the way to attain them, enable me, I beseech thee, steadfastly to attend thy divine Instructions; and assist my holy endeavours to withdraw my mind more and more from these sensible things, that it may have a clearer sight of its heavenly Country from whence it came, and to which it desires to return; that so having my Eyes always fixed on that blessed recompence of reward, I may live above this World, and despise and trample upon all its vanities and allurements, which are apt to interrupt my progress towards Heaven.

II.

Thy blessed Son hath told us, that in thy house are many mansions, and that he is gone to prepare a place for us; do thou, I beseech thee, for his sake prepare me for those mansions of bliss, and that fulness of joy, which is in thy presence; renew and perfect thine own Image in me, that being holy as thou art
holy,

holy, I may be meet to be partaker of the inheritance of the Saints in light, that inheritance incorruptible, and that fadeth not away; but is reserved in Heaven for those, who are kept by the power of God, through faith unto Salvation: To which blessed inheritance, do thou, I beseech thee, bring me and all thy faithful People, through the Merits and Intercession of thy dear Son our Saviour Jesus Christ. Amen.

MEDITATION III.

On Meekness.

Matth. v. 5. *Blessed are the Meek, for they shall inherit the Earth.*

I.

Learn of me, says our blessed Saviour, *for I am meek, and lowly of heart, and you shall find rest to your Souls.* Thou, Lord, wert wonderfully meek, a glorious pattern of humility and patience: And in that meekness and patience, didst always possess a well-composed Soul; a mind regular in all its motions, always easy to its self, and always ready to do the will of him that sent thee.

II.

O my soul, let us meditate upon, and imitate the meekness of the humble and patient

patient Jesus, who was dumb, as a sheep before the shearers, and as a Lamb that is brought to the slaughter. He was oppressed, and he was afflicted, yet he opened not his Mouth. When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judged righteously. Let us labour to tread in his steps, and to imitate him in this lovely Grace. To speak evil of no Man, to be no brawlers, but gentle, shewing all meekness unto all Men. For we our selves also were sometimes foolish and disobedient, and deceived, &c.

III.

O thou, the fountain and pattern of meekness, possess our souls with this excellent virtue, that our minds may never be discomposed: That our tongues may not break out into violent expressions, nor our hands into any rash injurious actions. Let us be always calm and regular *within*, however irregular and full of confusion the World be, *without* us.

IV.

Meekness of spirit is indeed the Heaven of this life, but the Heaven of Heavens, O Lord, is above with thee. Meekness may qualify our miseries here, but to be fully happy, we must stay till hereafter; till thy
mercy

mercy brings us to our last great end ; that glorious end for which our souls were made, and all things else to serve them in their way.

V.

It is not to sport away our time in Pleasures, that thou, O Lord, hast placed us here on Earth. It is not to gain a fair Estate, that thy kindness still prolongs our days, but to do good to our selves and others, and to glorify thee in a wise improvement and regular use of thy Creatures : To increase every day our longing desires of beholding thee in thine own bright self. By the goodness of thy Creatures we should be inflamed with greater longings after thee, because thou hast all that goodness in thy self : By the defect and insufficiency of the creatures we should increase our desires of thy self, because thou hast all that goodness which they want.

VI.

O glorious and chiefest good, whose infinite sweetness provokes and satisfies all our appetites : May my entire affections delight in thee, above all the vain enjoyments of the world : Above all praise and empty honour, above all beauty and fading pleasure ;

sure; above health, and all deceitful riches; above all, power, and subtlest knowledge; above even all that thy own bounty can give, and whatever is not thy very self.

VII.

O may my wearied soul repose it self in the center of eternal rest. May I forget my self to think on thee, and fill my memory with the wonders of thy Love: That infinite love, which when my thoughts consider, not as they ought, alas! but as I am able, the goods or ills of this world lose their names, and yield not either relish or distaste.

VIII.

But the more I speak of thee, the worse I think of my self; who have so little admired, esteemed, loved and imitated thee, who alone art worthy of all the honour, glory and service, that I and all Creatures can render unto thee.

The PRAYER.

O Blessed Jesu, who wast led as a sheep to the Slaughter, let, I beseech thee, that admirable example of meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of spirit,
as

as no provocation may ever be able to disturb, Lord, grant I may be so far from offering the least injury, that I may never return the greatest, any otherwise than with prayers and kindness ; shewing all meekness unto all Men : That putting on bowels of mercy, meekness, long-suffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the Prince of Peace, to whom with the Father and the holy Spirit, be all honour and glory for ever. Amen.

MEDITATION IV.

On the Creation.

Gen. i. 1. In the Beginning God created the Heavens and Earth.

I.

LET us with reverence appear before the Majesty of Heaven, and humble our selves in the presence of his glory: let us bring forth our psalms of praise, and sing with joy to our great creator: he made us, not we our selves, and freely bestowed upon us all the rest of his creatures, to engage our hearts to love his goodness, and admire the riches of his infinite bounty; our bodies he fram'd of the dust of the earth, and gave us a soul after his own likeness: A soul, which all
created

created nature cannot fill, nor any thing below his own Immenfity. For himfelf he made us, and for his glorious kingdom; that we might dwell with him in perfect blifs, and fing his praifes for ever.

II.

Too glorious art thou, O Lord, in thy felf, and thy direct ray fhines too bright for our eyes; yet we may venture to praife thee in thy works, and contemplate thee at leaft reflected from thy creatures: in them we may fafely behold our almighty maker, and freely admire the magnificence of our God. Heaven and earth are full of his greatness: Heaven and earth were created by his power: from him all the hoft of heaven received their being; from him they have the honour to worship in his Prefence.

III.

He kindled warmth and brightness in the fun, and beauteoufly garnished the firmament with ftars; he fpread the air, and ftor'd it with flocks of birds: he gathered the waters, and replenish'd them with fhools of fifhes: he eftablifhed the earth on a firm foundation, and richly adorn'd it with innumerable varieties: every element is fill'd with his bleffings, and all the world with his liberal mercies: he fpake the word,

word, and they were made: he commands, and they are still preserv'd: he governs all their motions in perfect order, and distributes to each its proper office; contriving the whole into one vast machine, a spacious theatre of his own unlimited Greatness.

IV.

O glorious architect of universal nature, who disposest all things in number, weight, and measure: how does thy wisdom engage us to admire thee! how does thy goodness oblige us to love thee! how does thy greatness and supreme excellency command us to reverence and stand in awe of thee! Not for themselves alone, O gracious God, did thy hand produce the holy Angels; but partly to receive in charge thy little flock, and watch them in this wilderness, till thou gatherest them to the folds of Bliss. Not for themselves at all, O bounteous Lord, were the rest of this huge creation fram'd; but to sustain our lives in the way, and carry us on to our eternal home.

V.

O may our souls first praise thee for themselves, and the excellent powers, which thou hast given them, and employ those powers in thy excellent Service. May we
praise

praise thee, O Lord, for all thy gifts; but infinitely above all, still value the giver. May every blessing be a motive of our gratitude, and every creature a step of approach towards thee. So shall we faithfully observe their end, and happily at last arrive at our own; using them only to entertain us here, till our souls be prepared for the life of Heaven; till they become full ripe for thee, and then fly away to thy holy presence.

VI.

How admirable is thy name, O Lord, over all the earth; how wise and gracious the counsels of thy providence! after thou hadst thus prepared the world, as an house ready furnish'd for man to inhabit, thy mighty hand framed our bodies of the dust, and built them in a shape of use and beauty; thou didst breath into us the spirit of life, and fit us with faculties proportion'd to our end; thou gavest us a soul to govern our bodies, and enduest us with reason to command in our Souls. Thou revealedest to us a law for the improvement of our reason, and enablest us by thy grace to observe that law.

VII.

Thou madest us Lords over all thy creatures here below, and but little inferiour
to

to thy glorious Angels above. Thou compellest whole nature to serve us without reward, and designest us to love thee for our own happiness. Thou designest us an age of pure delights, in that sweet and fruitful garden; where having led a long and pleasant life, thou promisedst to transplant us to thine own Paradise.

VIII.

All this thou didst, O glorious God, the full possessor of universal bliss: Not for any need thou hadst of us, or the least advantage thou couldst derive from our being. All this thou didst, O infinite goodness, the liberal bestower of all that we possess; not for any merit, alas, of ours, or the least motive we could offer to induce thee, but from thine own excessive charity, and the mere inclination of thine own rich nature; that empty we might receive of thy fulness, and be partakers of thy overflowing bounty.

IX.

So sheds the generous Sun his beams, and freely scatters them on every side; gilding all the world with his bounteous light, and kindly cherishing it with his fruitful heat. And so dost thou, and infinitely more, O thou God of infinite more perfections! So

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we confefs thou doft to us. But we, what return have we made to thee? Have we confidered well the end of our beings, and faithfully complied with thy purpose to fave us? Ah wretched creatures that we are, we neglect thy holy rules, and govern our actions by chance and humour. We quite forget our God that made us, and fill our heads with thoughts that undo us.

X.

Pardon, O gracious Lord, our past ingratitude, and mercifully direct our time to come; teach every passage of our yet remaining life, to exprefs the acknowledgments due to thee. O make our senses subject to our reason, and our reason intirely obedient to thee: O make the whole creation conspire to thine honour; and all that depend on thee join together in thy praise: This is the only praise thou expectest from us, and the whole honour thou requirest of thy creatures: That by observing the orders thou appointest here, in this lower region of motion and change, we may all grow up to be happy hereafter, in that state of permanency and eternal rest.

Bless the Lord, O my soul, and all that is within me bless his holy Name. Worthy art thou, O Lord our God, to receive glory and

and honour, and power: Because thou hast created all things, and for thy will they are and were created.

THE PRAYER.

ALL thy works praise thee, O Lord, and thy Saints give thanks unto thee; they shew the glory of thy Kingdom, and talk of thy power; that thy power, thy glory, and mightiness of thy Kingdom may be known unto Men. Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all ages. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. Thou art the sole Lord and Proprietor of all things thou hast made; all things do necessarily depend on thee, and it is in thee only we live and move, and have our being; thou madest Man for thy self; and all things visible for Man; give me grace, I beseech thee, humbly to admire and adore thy infinite fulness of being in thy self, and thy immense liberality to us, and mercifully carry on the whole creation to its end; vouchsafing so to order all thy creatures about us, by thy grace, that they may attain their perfection in duly serving us, and we ours in eternally enjoying thee, through our Lord Jesus Christ thy Son, and our alone Saviour and Redcemer. Amen.

MEDITATION V.

On the Divine Perfections.

Matth. v. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

I.

Come, let us sing the praises of our God, and joyfully recite his divine perfections: His being is of himself alone, and no dependance his eternal essence knows. His knowledge fathoms the extent of all things, and with his power he commands them as he pleases. His Goodness is supremely infinite, and all his glorious attributes transcendently adorable. Come let us sing the praises of our God, and joyfully recite his divine perfections. He is the source of all felicity, eternally full of his own unchangeable blifs. Before time began, he was; and when the Sun must lose its light, his day will remain the same for ever.

II.

This great, this good God, is as well the most *exquisite beauty*, as the *only good*: We admire the light of the Sun, the regularity of its motions, the efficacy of its heat, and the just and orderly revolutions of all the heavenly bodies. But thou must know,
O my

O my soul, that all these excellencies are and flow from God, and are indeed but feeble images of his adorable Majesty. The light of the Sun is but as darkness to him, and the most excellent exalted souls, if compared to his incomprehensible Understanding, are earthly, creeping, wretched beings. For,

III.

He is a spirit most pure and holy, and infinite in all perfections, in power, and knowledge, and goodness; he is eternal, immutable, and omnipotent, most wise and just, most happy and glorious and all-sufficient, most gracious and merciful, and tender, and benign, and liberal, and beneficent: He is the original and fountain of all that is good or amiable; He is *Being it self*, and it is in him that *we live, move, and have our Being*. Out of him *we have nothing, we can do nothing*: He is the *Father and Prop* of our Being, the *Consolator* of our lives, and the sole *Arbiter* of our fate, upon whom our everlasting well or ill being depends.

IV.

It is therefore highly meet and right, that we should own and acknowledge his divine perfections, by a suitable exercise

of all our powers and faculties, that we should contemplate his superlative excellence with the deepest awe, reverence and admiration; that we should love and desire him with the full bent and spring of our souls, that we should fix and center upon him all our passions and affections; that we should make him our end and center, the center of our desires, and the end of our actions; that we should despise ourselves and the whole creation, in comparison of him; and that we study to please this absolutely perfect being, that we may at last be admitted to the glorious communications of his infinite perfections.

V

The heaven of heavens is the palace of his glory, and all created nature the Subjects of his dominions: In his presence the brightest seraphim cover their faces, and all the blessed spirits bow down their heads at his footstool. It is the loved employment of those blessed spirits to sing aloud the eminent perfections of their God and ours. Let us then stretch our utmost thoughts to exalt his divine Greatness.

VI.

But, O most glorious and dreadful Deity, how dare we wretches undertake thy praise?

praise? How dare our sin-polluted lips pronouce thy Name? or where shall we find expressions fit for thee? We cannot *praise thee according to thine excellent greatness, for thy Name is exalted above all blessings and praise*; all we can say is nothing to thy unspeakable excellency, all we can think but a faint shadow of thy unconceivable beauties; even the voice of angels is too low to reach thy worth, and their highest strains fall infinitely short of thee. Only in this shall thy servants rejoyce, and all the powers of our souls be glad, that thy self alone art thine own full praise, that thine own incomprehensible power, thine own unlimited wisdom, thine own unspeakable goodness praise thee.

VII.

Yea, All thy works praise thee, O Lord, and thy Saints give thanks unto thee; for it is a good thing to praise God and exalt his Name, and with honour to shew forth all his works; therefore be not slack to praise him. Thou art worthy to be praised with all pure and holy praise; therefore let thy Saints praise thee with all thy creatures, and let thine Angels, and thine Elect praise thee for ever.

The PRAYER.

I.

O Most glorious God, thou art the most excellent nature, the perfection of all beauty, and the fountain of all graces. Thy being standeth like the strong Mountains, and thy perfections are like the great Deep. Thou always wast and ever wilt be happy without us, or any of the praises that we or any other Creatures are able to render unto thee. It is we poor beggarly things, that stand in need of thy continued grace and love, who art the Father of our spirits, the only hope and stay of our hearts, the joy, and filling, and satisfying good, in whom alone our desires can meet with perfect rest and repose.

II.

When I consider all this I am amazed at my own stupidity, that I should not fear thee, and reverence thee, and love thee, and seek thy love and favour above all things, by studying to please thee in universal obedience to thy blessed will. But I see, O my God, the reason why I am no better affected towards thee, is, because I seldom contemplate thy divine perfections; my eyes are weak, and cannot bear the splendors of thy light, and I do not frequently enough consider and deeply ponder what I confess thou art, and in what relation I stand to thy divine Majesty.

III.

O my God, have pity upon me, and since
with-

without holiness no Man shall see thee, *do thou, I beseech thee, purify my soul, and enlighten my understanding, that I may behold thy face in righteousness, and be satisfied with thy likeness. O let thy beauties so attract my thoughts and desires, that I may look for thee in holiness, and behold thy power and thy glory. I cannot now see it but in a glass darkly, but thou hast told us, that those who are pure in heart, shall hereafter see thee Face to Face; grant therefore, O blessed God, that I may so love, fear and serve thee here, that I may behold and enjoy thee, as thou art in thy infinite self, for ever hereafter, through the merits and satisfaction of thy dear Son Jesus Christ our Lord. Amen.*

MEDITATION VI.

Of the Divine Love.

I John iv. 8. *God is Love.*

Rom. viii. 38, 39. *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.*

I.

LET us consider, O Lord our God, let us thankfully remember what thou art

art to us: Thou art the great beginning of our nature, and glorious end of all our actions; thou art the overflowing source from whence we spring, and the immense Ocean unto which we tend. Thou art the free bestower of all we possess, and faithful promiser of all we hope for: Thou art the strong sustainer of our lives, and ready deliverer from all our enemies. Thou art the merciful scourger of our sins, and bounteous rewarder of our obedience. Thou art the only wise God, and the only safe conductor of this life's pilgrimage: Thou art the ever-blessed God, and the eternal rest of our wearied souls.

II.

Such words, alas, our narrowness is constrained to use, when we endeavour to speak thy bounties. Wider a little can our thoughts extend, yet infinitely less than the least of thy mercies. Tell us thy self, O gracious God; one word of thine expresses more than all the eloquence of men and angels: Tell us thy self, O thou mild instructor of the ignorant, what thou art to us. Say to our souls, thou art our salvation; but say it so, that we may hear thee, gladly will we run after the sound of
of

of that voice, and hope by following it to find out thee.

III.

When we have found thee once, O thou joy of our hearts! never let us lose thee again; never let us turn our eyes from thee; but steadfastly fix them on thy glorious face. Suffer us not to go, till thou hast given us thy blessing; and then may thy blessing bind us faster to thee. To know thee, O Lord, is the highest learning, and to see thy face, the only happiness. To know ourselves is the truest wisdom, and to see our own poverty the safest riches.

IV.

Let us now consider, O Lord, our God, let us humbly remember what we are to thee. We, who alas! are nothing in ourselves, what can we be to thy immensity? Thou, Lord, who art all things in thine own rich self, what canst thou receive from our poverty? This only we are to thee, O great Creator, the unthankful objects of all thy bounties: This only we are to thee, O dear Redeemer, the unworthy cause of all thy sufferings. Guilty we committed the crime, and thou with thine innocency endurest the punishment: We went astray from the path of life, and thy

thy mercy came down from Heaven to seek us; to seek us in the wilderness where we had lost our selves, and bring us home to the discipline of thy love.

V.

Lord, what are we, that thou shouldst thus regard such poor, vile and inconsiderable wretches! What can our good will avail thy blifs, that with so many charms thou wooest us to love thee? What can our enmity prejudice thy content, that thou dost threaten so severely, if we love thee not? Is there not misery enough in living destitute of thy blifsful love? Yes, dear Lord, thou knowest there is; and that's the only cause which mov'd thy goodness to court our affections.

VI.

'Thou know'st, we else would cast away our selves by doating on the follies of this deceitful word; thou knowest the danger to which by nature we are exposed; and therefore strivest, by greatest fears and hopes, and by all the wisest arts of love and bounty, to draw us to thy self, and advance us to thy Kingdom. But oh, unhappy we! whose forwardness requires so strange proceeding, to force upon us our own salvation. Yet happy we are in this,
that

that our wants have met so kind a hand, that our God is good, and that his goodness needs but our emptiness to engage him to fill us, and nothing but our misery to move him to make us happy. O thou boundless and bottomless love! What tongue is able to express thy beneficence, that has prepared and promised a Heaven of endless joys, only to tempt and bribe thy creatures, to do what is good for themselves; and without any prospect or self-advantage, has obliged us to be our own benefactors by promising to reward us for being so, with a most glorious and blissful immortality.

VII.

Lord, without thee, what's all the world to us, but a flying dream of busy vanities? It promises indeed a paradise of bliss, but all it performs is an empty cloud; thy joys alone make *the* only solid Heaven. Lord, without thee, what are we to our selves, but the wretched causes of our own ruin! We, till thou gavest us being, were purely nothing; more remov'd from happiness, than the most miserable of thy Creatures. And now thou hast made us, we wholly depend on thee, and perish immediately if thou withdrawest thy hand.

VIII.

VIII.

Thou without us, art the same all-glorious essence, being full of thy own eternal felicity; without us thy royal throne stands firm for ever; and all the powers of Heaven obey thy pleasure. Pity, O gracious Lord, our imperfect nature, whose every circumstance is so contrary to thine. Thou dwellest above in the mansions of glory, and we below in houses of clay; thou art immortal, and thy day out-lives all time; we are every moment going downwards to our graves. Thou art immense, and thy presence fills the Heavens; but the greatest of us, alas, how little are we: Two yards of air contain us while we live, and a few spans of earth suffice us at our death. Thou art almighty power, all sufficient fulness; we are poverty and weakness it self.

IX.

When, O my God, shall these distances meet together? When shall these extreams embrace each other? We know they once were miraculously joined in the sacred Person of thy eternal Son, when the King of Heaven stoop'd down to Earth, and grafted into his own Person the nature of Man. We hope they once again shall be happily united in the blissful vision of thy glorious
Self

Self, when we shall be like thee, by seeing thee as thou art; when the Children of this Earth shall be exalted to Heaven, and made partakers of thy divine Nature. But are there no means for us here below? O thou infinitely high and glorious God! Is there no way to approach towards thee, to diminish at least this uncomfortable distance? There is none but the way of holy love, which none can attain but by thy free gift.

X

Nor must we sinners dare to ask thou shouldst love us, being infinitely unworthy to be called thy servants: Rather let us humbly beg thy grace that we may love thee, who art so many ways worthy of more than our hearts. And yet, O dearest Lord, unless thou first love us, and sweetly draw us by thy gentle hand, never shall we be so happy as to love thee: Nor ever happy unless we love thee. O bountiful God! to all thy favours, add this one more, of making us esteem thee above them all. Be thou to us our God and all things, and make us nothing in our own eyes. Be thou our whole everlasting delight, and let nothing else be any thing to us. Vanity of
vani-

vanities, all is vanity, but the love of God, and the hope of enjoying him.

The P R A Y E R.

I.

O Most gracious God, and most kind and merciful Father, thou art the best Friend I have in all the world, and hast shewed a thousand times more love to me than ever I shewed to my self; but vile and ungrateful that I am, I can think of all thy goodness with cold and frozen affections, and feel none of the impressions of thy love. There is a dark cloud of ignorance spread over my soul, that intercepts thy beams, I cannot fully know how lovely thou art.

II.

O do thou open and fix my eyes upon thee, who art Love it self as well as altogether lovely; inspire me with such clear and lively apprehensions of thy essential beauties and perfections, and of thy bountiful love and boundless benevolence to all thy creatures, as may every day more and more raise and improve my love to thee. It is the sole excellency of my nature, that I am capable of loving thee; and it is my glorious privilege, that thou art pleased to accept such a worthless thing as my love. O do thou kindle and inflame this divine fire within my breast, and let it melt away all my secret repugnances and aversions to my duty, and mould and temper my will to thy blessed will,

will, that my duty may be no longer a burthen to me, but I may with the same complacency and delight do the will of thee my Father upon Earth, as it is done by my brethren in Heaven, and at the last be made happy with them, in serving and adoring thee for ever. Amen.

OF DIVINE LOVE.

By E. W. Esq;

I.

THE Grecian Muse has all their Gods
surviv'd,
 Nor Jove at us, nor Phœbus is arriv'd.
 Frail deities, which first the poets made,
 And then invoc'd to give their fancies aid!
 Yet if they still divert us with their rage,
 What may be hop'd for in a better age?
 When not from Helicon's imagin'd spring,
 But sacred writ, we borrow what we sing:
 This with the fabrick of the World begun,
 Elder than light, and shall out-last the Sun.

II.

Before this oracle, (like Dagon) all
 The false pretenders, Delphos, Hammon, fall;
 Long since despis'd, and silence they afford,
 Honour and triumph to th' eternal Word.

III.

As late philosophy our globe has grac'd,
 And rowling earth among the planets plac'd;

N

So

*So has this book entitled us to heav'n,
And rules to guide us to that mansion giv'n;
Tells the conditions, how our peace was made,
And is our pledge for the great author's aid.
His power in nature's ampler book we find,
But the less volume does express his mind.*

IV.

*This light unknown, bold Epicurus taught,
That his blest gods vouchsafe us not a thought;
But unconcern'd, let all below them slide,
As fortune does our human wisdom guide.*

V.

*Religion thus remov'd, the sacred yoke,
And band of all society is broke:
What use of oaths, of promise, or of Test,
Where men regard no God but interest?
What endless war would jealous Nations tear,
If none above did witness what they swear?
Sad fate of unbelievers (and yet just)
Among themselves to find so little trust!
Were scripture silent, nature would proclaim,
Without a God, our falsehood and our shame.*

VI.

*To know our thoughts, the object of his eyes,
Is the first step tow'rd's being good or wise;
For though with judgment we on things reflect,
Our will determines, not our intellect;
Slaves to their passion, reason men employ,
Only to compass what they would enjoy;*

His

*His fear, to guard us from our selves, we need,
And sacred writ our reason does exceed.*

VII.

*For tho' heav'n shews the glory of the Lord,
Yet something shines more glorious in his word;
His mercy this (which all his works excell)
His tender kindness and compassion tell.
Whilst we, inform'd by that celestial book,
Into the bowels of our maker look.*

VIII.

*Love there reveal'd, which never shall have end,
Nor had beginning, shall our song commend,
Describe it self, and warm us with that flame,
Which first from Heav'n to make us happy came.*

IX.

*The fear of hell, or aiming to be blest,
Savours too much of private interest;
This mov'd not Moses, nor the zealous Paul,
Who for their friends abandon'd soul and all:
A greater yet, from heav'n to hell descends,
To save, and make his enemies such friends.
What line of praise can fathom such a love,
Which reach'd the lowest bottom from above?
The royal prophet that extended grace,
From heav'n to earth, measur'd but half that
space;
The law was regnant and confin'd his thought,
Hell was not conquer'd when that poet wrote;*

*Heav'n was scarce heard of, until he came down
To make the region, where love triumphs known.*

X.

*The early love of creatures, yet unmade,
To frame the world th' Almighty did persuade!
For love it was that first created light,
Mov'd on the waters, chas'd away the night;
From the rude chaos, and bestow'd new grace,
On things dispos'd of to their proper place;
Some to rest here, and some to shine above,
Earth, sea, and heav'n, were all th' effects of love.
And love would be return'd, but there was none,
That to themselves or others yet were known.*

XI.

*The world a palace was, without a guest,
Till one appears that must excel the rest.
One like the author, whose capacious mind,
Might by the glorious work the maker find;
Might measure heav'n, and give each star a name,
With art and courage the rough ocean tame;
Over the globe with swelling sails might go,
And that is round, by his experience know;
Make strongest beasts obedient to his will,
And serve his use the fertile earth to till.*

XII.

*When by his word, God had accomplish'd all,
Man to create he did a counsel call;
Imploy'd his hand to give the dust he took,
A graceful figure and majestick look:*

With

*With his own breath, convey'd into his breast,
Life, and a soul fit to command the rest;
Worthy alone to celebrate his name,
For such a gift, and tell from whence it came.
Birds sing his praises in a wilder note,
But not with lasting numbers, and with thought,
Man's great prerogative; but above all
His grace abounds to his new favourite's fall.*

XIII.

*If he create, it is a world he makes;
If he be angry, the creation shakes:
From his just wrath, our guilty parents fled,
He curs'd the earth, but bruis'd the serpent's
head.*

*Amidst the storm his bounty did exceed,
In the rich promise of the virgin's seed;
Tho' justice death, as satisfaction, craves,
Love finds a way to pluck us from our graves.*

XIV.

*Not willing terror should his image move,
He gives a pattern of eternal Love.
His son descends to treat a peace with those,
Which were and must have ever been his foes;
Poor he became, and left his glorious seat,
To make us humble and to make us great,
His business here was happiness to give
To those whose malice could not let him live.
Legions of angels, which he might have us'd
For us resolv'd to perish, he refus'd.*

*While they stood ready to prevent his loss,
Love took him up, and nail'd him to the Cross.
Immortal love, which in his bowels reign'd,
That we might be by such a love constrain'd
To make return of love; upon this pole,
Our duty does, and our religion rowl.
To love, is to believe; to hope, to know;
'Tis an essay, a taste of Heaven below.*

XV.

*He to proud potentates would not be known;
Of those that lov'd him, he was hid from none:
Till love appear, we live in anxious doubt;
But smoak will vanish, when that flame breaks
out.*

*This is the fire that would consume our dross,
Refine and make us richer by the loss.*

XVI.

*Could we forbear disputes, and practise love,
We should agree as angels do above,
Where love presides, not vice alone does find
No entrance there, but virtues stay behind:
Both faith and hope, and all the meaner train
Of moral virtues at the door remain;
Love only enters as a native there:
For born in Heav'n, it does but sojourn here.*

XVII.

*He that alone would wise and mighty be,
Commands that others love as well as he.*

*Love as he lov'd, how can we soar so high?
He can add wings when he commands to fly;
Nor should we be with this command dismay'd,
He that example gives will give his aid:*

*For he took flesh, that where his precepts fail,
His practice as a pattern may prevail.*

*His love at once, and dread instructs our thought,
As man he suffer'd, and as God he taught;
Will for the deed he takes, we may with ease
Obedient be, for if we love we please.*

XVIII.

*Weak tho' we are, to love is no hard task,
And love for love is all, that Heaven does ask:
Love, that wou'd all men just and temperate make,
Kind to themselves, and others for his sake.*

*'Tis with our minds, as with a fertile ground,
Wanting this love, they must with weeds abound,
Unruly passions, whose effects are worse
Than thorns and thistles springing from the curse,*

XIX.

*To glory man or misery is born;
Of his proud foe the envy or the scorn:
Wretch'd he is, or happy in extrem;
Base in himself, but great in Heav'n's esteem.
With love, of all created things the best;
Without it more pernicious than the rest.*

XX.

*For greedy wolves unguarded sheep devour
But while their hunger lasts, and then give o'er;*

*Man's boundless avarice his want exceeds,
 And on his neighbours round about him feeds:
 His Pride and vain Ambition are so vast,
 That deluge-like they lay whole nations waste:
 Debauches and excess (tho' with less noise)
 As great a portion of mankind destroys.
 The beasts and monsters Hercules oppress,
 Might in that age some provinces infest:
 These more destructive monsters are the bane
 Of every age, and in all nations reign:
 But soon would vanish, if the world were blest
 With sacred love, by which they are repress.*

XXI.

*Impendent death, and guilt that threatens hell,
 Are dreadful guests, which here with mortals
 dwell,
 And a vex'd conscience mingling with their joy
 Thoughts of despair, does their whole life annoy;
 But love appearing, all those terrors fly;
 We live contented, and contented die:
 They in whose breast this sacred love has place,
 Death as a passage to their joy embrace.*

XXII.

*Clouds and thick vapours which obscure the day,
 The Sun's victorious beams may chase away;
 Those which our life corrupt and darken love,
 The nobler stars must from the soul remove;
 Spots are observ'd in that which bounds the year,
 This brighter Sun moves in a boundless sphere;
 Of*

*Of Heaven the joy, the glory and the light,
Shines among Angels, and admits no night.*

XXIII.

*This iron age, so fraudulent and bold,
Touch'd with that love, would be an age of gold;
Not as they feign'd, that Oaks should honey drop,
Or land neglected bear an unsown Crop;
Love would make all things easy, safe and cheap;
None for himself would either sow or reap:
Our ready help, and mutual love would yield
A nobler harvest than the richest field;
Famine and dearth, confin'd to certain parts,
Extended are, by barrenness of hearts:
Some pine for want, while others surfeit now,
But then we should the use of plenty know!
Love would betwixt the rich and needy stand,
And spread Heav'n's bounty with an equal
hand;*

*At once the givers and receivers bless,
Encrease their joy, and make their suff'rings less.*

XXIV.

*Who for himself no miracle would make,
Dispens'd with nature for the people's sake.
He that long-fasting would no wonder show,
Made Loaves and fishes, as they eat them, grow.
Of all his power, which boundless was above,
Here he us'd none, but to express his love;
And such a love would make our joy exceed,
Not when our own, but other mouths we feed.*

XXV.

XXV.

*Laws would be useless, which rude nature awes;
Love changing nature, would prevent the laws.
Tigers and lions into dens we thrust,
But milder creatures with their freedom trust;
Devils are chain'd, and tremble, but the spouse
No force but love, nor bond but bounty knows.
Men, whom we now so fierce and dangerous see,
Would guardian angels to each other be.
Such wonders can this mighty love perform,
Vultures to doves, wolves into lambs transform.*

XXVI.

*Love what Isaiah prophesied can do,
Exalt the valleys, lay the mountains low;
Humble the lofty, the dejected raise,
Smooth and make strait our rough and crooked
ways:*

*Love strong as death, and like it, levels all,
With that possesst, the great in title fall;
Themselves esteem but equal to the least,
Whom heav'n with that high character has blest.
This love, the center of our union, can
Alone bestow compleat repose on man;
Tame his wild appetite, make inward peace,
And foreign strife among the nations cease.*

XXVII.

*No martial trumpet shall disturb our rest,
Nor princes arm, tho' to subdue the east;*

Where

*Where for the tomb so many heroes, taught
By those that guided their devotion, fought.
Thrice happy we! could we like ardor have,
To gain his love, as they to win his grave.
Love as he lov'd, a love so unconfin'd,
With arms extended, to embrace mankind,
Self-love would cease, or be dilated, when,
We should behold as many selves, as men,
All of one family, in blood all ty'd,
His precious blood, that for our ransom dy'd.*

XVIII.

*Tho' the creation, so divinely taught,
Such a bright lively image in our thought,
And the first spark of new created light,
From chaos struck, affects our present sight:
Yet the first christians did esteem more blest
The day of rising, than the day of rest;
That every week might new occasion give,
To make his triumph in their memory live.
Then let our muse compose a sacred charm,
To keep his blood among us ever warm,
And singing as the blessed do above,
With our last breath dilate this flame of love.*

XXIX.

*But on so vast a subject, who can find,
Words that may reach th' ideas of his mind?
Our language fails, or if it could supply,
What mortal thought can raise it self so high?*

*Despairing here we might abandon art,
And only hope to have it in our heart;
But tho' we find this sacred task to hard,
Yet the design, th' endeavour brings reward;
The contemplation does suspend our woe,
And makes a truce with all the ills we know.*

XXX.

*As Saul's afflicted spirit from the sound
Of David's harp a pleasant solace found;
So on this theme, while we our muse engage,
No wounds are felt of fortune or of age:
On divine love to meditate is peace,
And makes all care of meaner things to cease.
Amaz'd at once, and comforted to find
A boundless pow'r so infinitely kind;
The soul contending to that light to fly
From her dark cell, we practise how to die:
Implying thus the poet's winged art,
To reach this love, and grave it in our heart.*

XXXI.

*Foy so compleat, so solid and severe,
Would leave no room for meaner pleasures there;
Pale they would look, as stars that must be gone,
When from the east the rising sun comes on.*

MEDITATION VII.

Of God's Benefits.

Pfal. ciii. 1. *Bless the Lord, O my Soul, and forget not all his Benefits.*

I.

FROM thy goodness, O Lord, we derive our being: And from the same rich goodness our continuance to be. If thou withdrawest thy hand but for one single moment, we instantly return to our first nothing. From all our enemies thy providence defends us, and covers our heads in the day of danger. Thou sendest in thy grace to relieve our weakness, and disappointest the temptations, that threaten to undo us. Here thy almighty power sustains our life, and mercifully allows us space to repent; that by well employing the time thou lendest us, we may wisely provide for eternity. Thou still pourest thy benefits upon us, and shall we neglect our duty to thee? bless the Lord, O my soul, and forget not all, nor any of his benefits; but still adore thy God that preserves thee.

II.

Be thou eternally ador'd, O God of our salvation, and may thy praises be sung by
thy

thy servants for ever. When our first Parents had disobey'd thy precepts, to the ruin of themselves, and their whole posterity, thy mercy immediately provided a remedy, and graciously promised a powerful Redeemer. A Redeemer that should conquer sin and death, and crush in pieces the serpent's head, who drew us into misery. A Redeemer that should fully repair the breaches of mankind, and render our condition better than before; enlighten our eyes with a clearer view of those excellent truths, that belong to our peace, and supporting our nature with a stronger grace, to bear us safely up through all encounters, till we arrive at the land of rest, and be received for ever into that glorious kingdom.

III.

Oblest *Jesu*, our strength and our guide; who knowest and pitiest our weak capacities, who in thy tender care has contrived such means, that nothing can undo us but our own perverseness, nothing but the wilful love of sin and death! How easy hast thou made the way to Heaven? How light is the burthen thou layest on thy servants? It is not only to believe in thee the God of truth, but to love thee our greatest benefactor;
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and we perfectly fulfil every branch of thy law. It is but desiring to see thee, our supreme beatitude, and we are sure to possess an eternity of joy.

IV.

Blessed, O my God, be the wisdom of thy providence, that alone knows the way to draw good out of evil: That not only restores us to our first degree, but makes even our fall rebound us to a greater height. Lord, as thy goodness turns all things to the advantage of thy elect, O may the elect praise thy goodness in all things: Admirable wert thou, O Lord, in thy merciful promise, but infinitely more in thy wonderful performance. Thou didst not depute an angel to supply thy place, nor entrust so great a work to the management of a Seraphim; but thy self didst bow the Heavens and come down, and with thy own blest hands work our redemption.

V.

Thy self didst take upon thee our frail nature, and vouchsafe to be born of an humble Virgin; condescending to the weakness of a child, a child whose parents were poor and unesteem'd in the world; not declining the mean entertainment of a stable: O how unfit for the birth of the King of Heaven!

Heaven! But contenting thy self with the cradle of a manger, and the uneasy lodging on a bed of straw, refusing the soft accommodation of the rich, to undergo the inconveniencies of a poor stranger: Only the faithful *Joseph* stood waiting on thee, and provided as he was able, for his helpless family; only thy piteous Mother dearly embraced thee, and wrapt thy tender limbs in swadling cloaths.

VI.

Wonder, O Heaven, and be amazed, O Earth, and every creature humbly bow your heads; bow and adore this incomprehensible mystery; *The word was made flesh and dwelt among us.* But most of all, let us who are most concerned, the banished children of unfortunate *Adam*; let us bow down our faces to the dust, and prostrate, adore so unspeakable a mercy. Behold, thus low my Saviour stoop'd for me, to check the pride of my corrupted nature. Behold, thus low he stoop'd to take me from the ground, and raise me to the felicities of his own kingdom.

VII.

Lift up thy voice with joy, O my soul, and sing *Hosanna* to the new-born *Jesus*: Call all his blessed angels to celebrate his birth

birth, and repeat afresh that heavenly anthem, *Glory be to God on high, on earth peace, good-will towards men*; rejoice all you faithful nations of the earth, when you hear the sweet Name of our dear Redeemer: Rejoice, and with your bended knees and hearts adore the blessed *Jesus*. He is the Son of the ever-living God, equally participating the glories of his Father: He is that great *Messias*, whom the Prophets foretold, and all the ancient Saints so long expected.

VIII.

At length, in the fulness of time, he came in person to visit our miserable world: He came with hands full of miracles, and every miracle full of mercy. He made the crooked become strait, and the lame to walk and leap for joy: He opened the ears of the deaf, and gave sight to them that were born blind: He loosened the tongues of the dumb to speak: O may he govern ours to sing his praise! He cleansed the leprous by the word of his mouth, and healed their diseases who but touched his garments.

IX.

To the poor he revealed the treasures of his gospel, and taught the simple the Mysteries of his kingdom. He cast out devils

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by the command of his will, and forced them to confess and adore his Person. He raised the dead from the grave to life, the dead that was four days buried and corrupted: Nay, even himself being slain for us on the cross, and his tomb made fast and secured with a guard, he raised again by his own victorious power, and carried up our nature into the highest Heavens. All these stupendous signs, O glorious *Jesu!* were done by the hand of thy Almighty mercy, to witness thy truth with the seal of Heaven, and endear thy precepts with obliging miracles; that thus engaged we might believe in thee, and obeying thy law, be eternally saved.

X.

O let not all this love, dear Lord, be lost by so many tokens so kindly expressed. One miracle more we humbly beg, but one as strange and great as any of the rest: Soften our stony hearts into a tender sense of thy goodness and their own true duty. Raise our dead spirits from this heavy Earth to dwell with thee in the land of the living; that as we here admire thy bounteous power, and daily sing the wonders of thy grace, so we may hereafter adore thy
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bleſſed Self, and ſing eternally the wonders of thy glory.

THE PRAYER.

I.

O Bleſſed God, who daily loadſt us with benefits, as is thy Majeſty ſo is thy Mercy, for thou art infinitely good to all thy Creatures; even to ungrateful and unworthy men. It is a wonder, O Lord, that thou ſhouldeſt be at ſuch expence about thoſe who had choſen to be any thing rather than ſuch as thou madeſt them. None but infinite compaſſion could be ſo tender of thoſe, who had deſpiſed thy Image, and loved to live like the beaſts that periſh: None but thou, O merciful God, could think of beſtowing greater benefits on ſuch brutiſh ſinners, and nothing but a ſtupid negligence and unaccountable inconfideratenefs could ever reſuſe to be made partakers of ſuch endleſs happineſs as thou deſigneſt to us.

II.

Thou ſendeſt one bleſſing as the earneſt of another; having given thy Son to us, that he might give us thy holy ſpirit, and gave him to die for us, that he might give us life: Thou granteſt to us thy grace that we may repent, and thou giv'eſt us repentance that thou mayeſt give us pardon: Thou giv'eſt us temporal bleſſings, that we may thirſt after ſpiritual, and thou filleſt us with ſpiritual bleſſings in Chriſt, that we may long for the accompliſhment of
O 2 them

them in immortal life: Thou dost us good before we ask, and givest liberally unto us, that thou mayest move us to ask more: Thou beseechest us, that we would let thee bless us, and not put impediments in the way of our own Happiness.

III.

And O how great, how free is that goodness, which is most of all pleased when we are happy, and esteems our doing our selves good with thy grace and favour, the return that we should make of thy bounty! What shall I render unto the Lord for all the benefits he hath done unto me! My praises and thanksgivings consist too much in words and transient admiration; give me, O bountiful God, who art the giver of every good and perfect gift, who givest liberally, and upbraidest not, give me, I beseech thee, such a serious and considerate heart, as to return unto thee the constant, uniform and chearful obedience of a godly life, by which I know I shall not only most praise and glorify thee, but do the greatest benefit to my self; give me grace so to use the good things thou vouchsafest me here, that I may be capable of enjoying those richer blessings, which thou hast promised in the other world to all that love and obey thee, thro' Jesus Christ our Saviour. Amen.

MEDITATION VIII.

On the Mercies of God.

Dan. ix. 9. *To the Lord our God belong mercies and forgiveness, though we have rebelled against him.*

I.

WIPE away the tears from thine eyes,
O my soul, and clear thy heart
from all clouds of despair; for though our
God is infinite in power to punish, he is al-
so infinite in goodness to save. How often
have we broken his divine commands? yet
still his Earth sustains and serves us; How
often have we abus'd our fulness of bread?
yet still his clouds shower plenty upon us;
He is *merciful and gracious*, as well as *long-
suffering*; a God *forgiving iniquity, trans-
gression and sin*. He spares us so long, that
we may have time to repent, and seek and
obtain his pardon.

II.

Only the proud apostate angels find no
forgiveness, because their obstinacy does
refuse to seek it; could those rebel spirits
disclaim their crimes, and turn again to,
or obey their Maker, his clemency would
soon revoke their sentence, and restore
O 3 them

them to shine in their first bright seats. But oh, the excess of mercy vouchsafed to *Adam*, and to us dust and ashes, his contemptible Posterity! For whom the sovereign King of Heaven humbled himself to descend upon Earth, to lead a poor laborious life, and suffer a painful ignominious death.

III

He came to be a Prince and a Saviour to give us repentance, and remission of sins: To teach us by an exemplary life how to live acceptable to God; and to expiate our sins by his death. Thy mercies, O Lord, are above all thy works, and this is above all the rest of thy mercies.

IV.

Still, my soul, dwell in the contemplation of the mercies of our God; it is good and pleasant to be here. When we lay buried in the abyss of nothing, it was his own free goodness that called us into being. He fashioned our limbs in our mother's womb, and filled our nurse's breast with milk. He enlarged our little steps when we began to go, and carefully preserved our helpless infancy: Commanding even his angels to bear us in their hands, lest we dash our feet against a stone.

V.

V.

Consider, O my soul, how many dangers have we happily escaped, and not one of them but was governed by a divine providence. How many blessings do we daily receive, and there is not one of them but proceeds from his bounty? he provided tutors to instruct our youth, and to plant in our tender minds the seeds of virtue. He appointed pastors to feed our souls, and safely guide them in the way of bliss. He sealed his love with sacraments of grace, to breed and nourish in us faith and charity.

VI.

All this thou hast done, O merciful Lord, the wise disposer of Heaven and Earth: All this thou hast done, and still thou goest on by infinite ways to gain us to thy love. Thou commandest us to ask, and promisest to grant; thou invitest us to seek, and assurest us we shall find. Thou vouchsafest even thy self to stand at the door and knock; and if we open, thou entrest and fillest our hearts with joy. If we forget thee, thou renewest our memories; if we fly from thee, thou still kindly findest some means to recall us. If we defer our amendment, thou dost patiently stay for us, and

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nevertheless when we return we find thy arms open to embrace us.

VII.

If when we had lost our way, and were wandering from thee, thy matchless kindness did condescend to seek us, and give us an effectual call, thou wilt not refuse us when we seek after thee.

The P R A Y E R.

I.

O Most gracious Lord, whose mercies endure for ever; who hast revealed thy self to mankind in Christ Jesus, full of pity and compassion, merciful and gracious, long-suffering and abundant in goodness, and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin; I thy unworthy creature have had long experience of this gracious property of thine; for notwithstanding my daily provocations against thee, thou still heapest mercy and loving kindness upon me.

II.

I had forfeited my soul to thee, and thou mightest justly have cut me off, and given me my portion with the wicked. But thou hast spared me when I deserved punishment, and in the midst of wrath hast thought upon mercy. O let me never abuse thy mercies, nor grow careless, wanton or secure under the abundance of thy goodness, but look on them as engagements

ments and mighty arguments to love, acknowledge and obey thee; let thy patience and forbearance lead me to repentance, and assist me by thy grace to resist and overcome all temptations to sin, and dispose me intirely to love thy holy nature and will, and to conform my self unto it in all things: That as I have hitherto been a signal instance of thy mercy and goodness, so I may be an happy Instrument of thy praise to all eternity. Amen.

MEDITATION. IX.

On the Cares of this Life.

Psal. cxxvii. 2. *It is but lost labour, that ye hasten to rise up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep.*

I.

IT is not so much our sloth that undoes us, as an imprudent choice in applying our diligence: Many, alas! take pains enough, many perplex themselves too much. See how the busy toilers for this world are chain'd perpetually like slaves to their work. How early they rise, and go late to sleep, and eat the bread of care and sorrow.

II.

II.

See how the hardy soldiers follow their prince through a thousand difficulties to meet with dangers. See how the venturous mariners expose their lives over stormy seas, into barbarous nations. And why all this? poor ill-advised wretches! but to fetch perhaps a little fish, or spice: To gain a few pence, or some petty honour; which others often share in more than themselves.

III.

O gracious Lord, how easy are thy commands! how cheap hast thou made the purchase of Heaven! half this pains would fit us for thy kingdom, half these sufferings bring us to thy glory; were they devoutly undertaken for thee, and the higher enjoyments of thy glorious promises.

IV.

Thou bidst us not freeze under the polar star, nor burn in the heats of the torrid zone; but proposest a sweet and gentle rule, and such as our nature it self would chuse, did not our passions strangely mislead us, and the world about us distract our reason.

V.

Thou bidst us but wisely love our selves, and attend above all things our own true
happi-

happiness. Thou bidst us value even this world as much as it deserves; since 'tis the school that breeds us up to the other; only we are forbidden to be wilful fools, in preferring a short vanity before eternal felicity.

VI.

O the mild government of the King of Heaven! His will we can do, whatever else we are doing: This we can do, even while we sit still, and only move our thoughts towards him. But, then we best perform this best of works, when all our affections are most withdrawn from this world, and set on thee alone. Yet let not this thy goodness, dearest Lord, be abused by us, to a wanton neglect; but make us love thee so much thee more, as thou more discoverest the excess of thy love.

VII.

And when I see with what unwearied diligence the wretched adventurers for all sorts of vanity, do pursue their vain designs; let this be taken as a just reproach of my negligence in the pursuit of better things. Make me ashamed to see others more concern'd for the applause of men, than I am for the favour and approbation of thee my God. To see others more eager for the
tran-

transient pleasures of this world, than I for those rivers of pleasure which are at thy right hand for evermore.

THE PRAYER.

O Gracious Lord, who hast promised the good things of this Life to them that seek first thy Kingdom and the righteousness thereof, enable me, I beseech thee, to discharge my mind of all superstitious cares and immoderate love for the things of this life; let me never entertain such a love to this world, as is inconsistent with my hope of Heaven: One thing is needful, give me grace to chuse that good part which shall not be taken from me; to set my affections on things above, that where my treasure is, there my heart may be also, and to use my utmost diligence to make my calling and election sure: That doing these things, I may never fall, but an entrance may be ministred unto me abundantly into the everlasting Kingdom of our Lord Jesus Christ, to whom with thy self and thy eternal spirit be rendred all honour, glory and power, from this time forth and for evermore. Amen.

A PRAYER.

A PRAYER compos'd by an eminent
Divine of the Church of *England*, for the
Use of a Person of Quality, dubious in
her Opinion.

I.

O Lord God of Truth! I humbly beseech thee
to enlighten my mind by thy holy spirit,
that I may discern the true way to eternal
salvation; free me from all prejudice and
passion, from every corrupt affection and in-
terest that may either blind or seduce me in
my search after it; make me impartial in
my inquiry after truth, and ready whenever
it is discovered to me, to receive it in the love
of it, and to continue steadfast in the profession
of it, to the end of my days.

II.

I perfectly resign my self, O Lord, to thy
conduct and direction, in confidence that thy
mercy and goodness is such, that thou wilt
not suffer those who rely upon thy guidance,
and sincerely desire to know the truth, finally
to miscarry: And if in any thing that con-
cerns the true worship and service of thee my
God, and my everlasting happiness, I am in
any error or mistake, I earnestly beg of thee
to convince me of it, to reveal thy truth to
me, and to lead me in the way wherein thou
wouldst have me to go.

III.

But if by thy grace and mercy I am al-
ready brought into the way of truth, I beseech
thee

thee to conform and establish me in it more and more, to settle my doubting and wavering mind, and to give me joy and peace in believing; and always to preserve in me a great compassion, and a sincere charity towards those that are in error and ignorance of thy truth; and because my blessed Saviour hath promised, that they that do his will shall know his doctrine, grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy will and my duty.

IV.

Grant, O heavenly Father, these my most humble and hearty requests, for his sake, who is the way, the truth, and the life, my blessed Saviour and Redeemer Jesus Christ. Amen.

A Private PRAYER.

O Lord, who inhabitest Eternity, thou art exalted above all principalities and powers, saints and seraphims are ravished with thy glory: Angels and archangels adore thy greatness; holiness and honour wait upon thy throne, the scepter of thy kingdom is an everlasting scepter, thou lovest righteousness, and hatest iniquity; and therefore they that come before thee, must worship thee in spirit and in truth, if they would be either heard or received by thee: I confess, I am not worthy to appear in thy presence, having nothing to present unto thee, but a sinfulness and deformed

ed soul, which deserves no longer to be accounted thine.

II.

I am not worthy to receive any more tenders of mercy, that have so often despised it, nor to see what is the riches of thy love, that have so unworthily preferred the trifles of this life before the treasures of thy grace. Thou madest it the end of my creation, that I shall glorify thee; but I of all thy creatures have least performed it. That time which I should have employed in thy service, I have sacrificed to sin, and the pleasures of the world.

III.

Thou didst so love the world, that thou sentest thy Son to die for it: But I have so loved the world, that I have despised Heaven and my Saviour, rejected thy holy one whom thou hast sent, and by my sinful life have dishonoured that happy name whereby I am called thine, and intitled to thy Kingdom.

IV.

But though my sins cry aloud for punishment, yet the voice of thine own mercy, and my Saviour's blood, begs more powerfully for pardon. O let his sufferings be my reconciliation; his punishment for sin, my freedom from it; let the bitterness of thy wrath upon him, be turned into the sweetness of thy love to me; that his cross may be my triumph, and the merits of his passion the purchase of my peace; and grant, that having obtained mercy, I may walk

walk accordingly, that being bought for heaven, I may no more sell myself to sin, nor prefer a few moments of pleasure, before an eternity of joy.

V.

Make me to consider the great obligations thou hast laid upon me to love and serve thee, the infinite and abundant testimonies of thy love, which invites my gratitude, and that happiness, which is the reward of them that seek thee. O let not the motions of sin be more powerful in me than the obligations of thy grace, nor the pleasures of this life of more value to me than the joys that are to come; but make me to walk chearfully in that way, which thou hast set before me, that neither the crosses nor the pleasures of this life may be able to divert me from thy service; but in what condition soever I am, I may be still found stedfast in my duty to thee my God.

VI.

O thou infinite goodness, teach and enable me, I beseech thee, to adore thee with my whole heart, and to conform my life unto thy law with a perfect constancy. Make me to consider that exceeding weight of glory, which thou hast promised to those that strive to conquer the world for thy sake: O let those joys which are so much above my thoughts, be ever in them; let my inability to comprehend the happiness of thy Kingdom, heighten my desires after it.

VII. Make

VII.

Make me sensible of the vanity of this world, that so the pleasures of it may not steal away my heart from the contemplations of a better; let my life be a perfect and perpetual sacrifice of obedience, ever pleasing in thy sight. Maintain in me such chearful thoughts of thee, that Religion may be my delight, as much as it is my duty, that I may always approach unto thee with a joyful heart, being glad to leave the company of all other things to go to thee, my God, my exceeding joy: reconcile me so perfectly to every other part of my christian duty, that all the actions of a holy life may be but so many motions of hearty love to thee; and I may so feel the ease and satisfaction of well-doing, as to love and delight the more in thee, whose ways are ways of pleasantness, and all whose paths are peace; that so leading a holy life here, I may lead a happy and heavenly life hereafter; and being filled with righteousness, I may be filled with glory, and possess joys unspeakable for evermore. Amen.

A Prayer for HUMILITY.

I.

O Most glorious God, with what awe and reverence ought I to make mention of thy name, who dwellest in eternity, whose throne is ineffimable, whose glory cannot be comprehended, before whom the hosts of angels stand with trembling? *With what humility of soul*

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ought I to acknowledge the divine grace, that thou who art so great and highly exalted, wilt humble thyself to take notice of such poor things as we are!

II.

Thou art to be admired with our highest thoughts: thou art to be loved with all our heart, and soul, and strength; we ought to render thee most chearful service, and confess that we never serve our selves more than when we even lose all thoughts of our selves, and forget all things here in admiring, loving, praising and giving thanks unto thee.

III.

O blessed God, give me, I beseech thee, that humble spirit which may destroy in me all proud and vain conceits of my self, and make me see that I am miserable, and poor, and blind, and naked, not only dust, but sin, and utterly unworthy of the least of all thy mercies; teach me to know thee, and my self, that the sense of thy incomprehensible glory, and my own vileness, may make me humble and lowly, and never to think of my self more highly than I ought to think.

IV

Teach me to tread in the steps of my blessed Saviour, and enable me to follow him in his humility, meekness, and patience, contentedness and peaceableness, till I be endued with the same spirit that was in him. Settle in my heart a serious and strong sense of the glory to
which

which he is advanced, by humbling himself even unto death: that I may never seek great things to my self in this life, nor be ambitious of the praise of men, but with true modesty and lowliness of mind, I may ever seek the profit and peace of all, and being sensible of the imperfections of my best actions, I may rely wholly upon thy mercy for salvation, through the merits of him who humbled himself unto the death of the cross, even Jesus Christ my blessed Saviour and Redeemer. Amen.

A THANKSGIVING.

O Eternal God, thou art the almighty father of the world: I was created by thy power, and am preserved by thy good providence; in thee I live, and move, and have my being, to thy undeserved goodness I am wholly obliged for all the good of any kind, which ever I enjoyed; to thy bounty I am indebted for all that I now have; and must depend upon it, for what ever I can hereafter expect. O how precious are thy thoughts towards me, how great is the sum of them! I cannot number all thy mercies, nor ever see any end of thy goodness; for even whilst I am thinking of it, I receive new favours from thee.

II.

I praise thee, O God, I thank thee for all thy mercies; both to my body, and to my soul, for this life, and that which is to come; especially I thank thee for thy dear son Jesus Christ, who is the fountain and foundation of all thy mercies;

mercies; thou hast sent him, blessed be thy goodness, to die for our sins, and thy holy spirit to sanctify our hearts, and assist us in our duty. I thank thee for all the gracious inspirations, and holy thoughts thou hast at any time put into my mind, and all thy pious desires and good resolutions thou hast stirred up in my heart, with all the helps and assistances thou hast vouchsafed me in my way to heaven.

III.

O blessed God, affect my mind with such a sense of thy bounty and beneficence, as may make me cheerfully rely upon thy providence for the time to come, that I may be wholly resign'd to thy most blessed will, and fully satisfied under all thy dispensations towards me. Endue me, good Lord, with all those gifts and graces that may enable me to acquit my self as I ought to do, in all the conditions of life, which thou shalt be pleased to call me to. Grant that thy grace may always prevent and follow me, and make me continually to be given to all good works; so that in all my works, begun, continued, and ended in thee, I may glorify thy holyname, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

A HYMN.

I.

Blessed, O Lord, be thy wise grace,
That governs all our day;
And to the night assigns its place
To rest us in our way.

II.

II.

*If works the labouring hands impair,
Or Thoughts the studious mind,
Both are consider'd by thy care,
Both fit refreshment find.*

III.

*Fit to relieve their present state,
Fit to prepare the next,
While we are taught to meditate
This plain and useful text.*

IV.

*As every night lays down our head,
And morning opes our eyes;
So shall the dust be once our bed,
And so we hope to rise.*

V.

*To rise and see that beauteous light
Spring from those eyes of thine;
Not to be check'd by any night,
But clear for ever shine.*

VI.

*That thou may'st hope, my soul, to view,
That lasting blissful light;
Take heed thy present work thou do,
And use thy rest aright.*

VII.

*All glory to the sacred three,
One ever-living Lord;
As at the first, still may he be,
Belov'd, obey'd, ador'd.*

A

New-Year's-Gift.

PART IV.

MEDITATION I.

The Cleansing of the Heart.

Psal. li, 10. *Create in me a clean heart, O God,
and renew a right Spirit within me.*

I.

COME, let us now prepare our hearts, and humbly offer up this our sacrifice: When, O my soul, shall thy God find thee alone, free from those busy thoughts that fill thy head? O with what readiness would he then instruct thee, and let thee into his blessed secrets? Himself would become thy familiar guest, and dwell with thee in perpetual joy; strive then to clear thy head of all other thoughts, that fill us at best with nothing but emptiness. Remember our God is a

pure

pure spirit, and delights to dwell in a clean tabernacle. He will not entertain a soul that delights in sin, nor stay where he finds his grace neglected. If he vouchsafes us the blessing of a visit, (and O how heavenly sweet and ravishing is his presence!) let us open wide our bosoms to receive him, and summon all our powers to come and entertain him.

II.

Come, my understanding, and bring all thou knowest, all that enlightens thee in the way to felicity; come, my will, and call in all thy loves, and contract them all into one, and settle it here for ever. Come, my memory, but lay aside thy swarm of notions and forget, them all but what concerns thy Eternity. Come, my whole soul, with these thy faculties about thee, and prostrate adore the eternal spirit: Behold, he is always present with us, he delights to dwell in a pure heart, and is ever ready to receive our Petitions, and give us his blessings: he will never forsake us if we chase him not away, but guide and comfort us with his holy inspirations.

III.

Come then, and with devoutest reverence attend and hear what the Lord our God will

will say; he leads us thus into retirement and silence, and there familiarly speaks to our Hearts. Tell me, O you designed for everlasting happiness; tell me now freely, for none shall interrupt us; what do you chiefly delight to think on, and what do aim at in all those thoughts? consider well the question I propose; and when you have examined your selves, give me your answer.

IV.

O thou our merciful, tho' offended God, behold thus low we bow our guilty heads, blushing for shame to see our folly; and so much the more, because we see our Duty. Happy were we, could we still be thinking on thee, and raise all those thoughts into desires to be with thee. Happy were we could we always feel those fervors, of which sometimes thou inspirest a little spark. O were that spark kindled into a fire, and that fire blown up into a continual flame; but we, alas, are hot and cold by fits, and which is worse, our cold fit is the longer.

V.

Some few half hours we spend in prayer, and many whole days in idleness and vanity: sometimes we bestow a little on the poor, and often throw more away on our passions;
 sometimes

sometimes we deny and mortify our selves, but oftner obey our sensual appetites: sometimes we are drawn by thy grace to do one good work, but we are again seduced by our nature to a thousand iniquities, and then we resist and grieve thy holy Spirit. Thus we confess to thee, O Lord our God, who perfectly seeest every corner of our hearts; thus we confess to thee, not that thou mayest know us, but that we may know our selves, and thou mayest cure us.

VI.

Cure us, O thou great physician of our souls, cure us of all our sinful distempers; cure us of this anguish intermitting piety, and fix it in an even and constant Holiness. O make us use religion as our regular diet, and not only as a single medicine in a pressing necessity. Make us enter into a course of hearty repentance, and practise Virtue as our daily exercise; so shall our souls be endued with a perfect health, and disposed for a long, even an everlasting life of happiness.

VII.

Now we have begun, permit us, O mighty Lord, to speak once more, who are but dust and ashes; let us go on and confess to thee, and open before thee all our Miseries.

ries. Many occasions lead us into danger; many Temptations lead us into Sin. Our own infirmities are too strong for us, and our ill customs prevail against us. Every day we resolve to amend, and every day we break our Resolutions. Have mercy on us, O God of infinite compassion! have mercy upon us, O thou comforter of afflicted minds; have mercy on us, and pardon what is past; have mercy on us, and prevent what is to come.

VIII.

When'er thou seest us unhappily engaged, and blindly running on in the ways of death, O send thy heavenly grace to check our desperate speed, and make us stay and look before us, shew us the horrid downfall into that bottomless pit where impenitent sinners are swallowed up for ever. Strike our too regardless souls with fear and trembling at the dreadful sight of so sad a ruin; then turn our eyes, and kindly set before them the beautiful prospect of a pious life: make us look long and steadily upon it; make us look through and see beyond it; make us delight in the hope it enjoys, but incomparably more in the joy it hopes: a joy which none, O Lord, but thou

thou canst give; and none but thou thy self
canst make us fit to receive.

IX.

Give us, O gracious Lord, thou free be-
ginner, and perfect finisher of all virtuous
actions, give us a right spirit to guide our
intentions, that we may directly aim at
our true end. Give us thy holy spirit to
sanctify our affections, that what we right-
ly design we may piously pursue; give us
an heroick spirit to confirm our hearts,
that what we piously endeavour, we may
courageously atchieve; suffer not the flesh
to deceive us any more, but fortify our
spirits against all its assaults.

X.

If the flesh grow bold, and insolently
demand, how can you live without those
liberties? let the spirit answer, they are
base slaves that serve sensual lusts, and the
service of God is the only true freedom.
If the flesh alledge, what joy in suffering
ills, or doing contrary to our inclinations?
let the spirit reply, that the cross of Christ
is sweet, and nothing is so glorious as the
conquest of our selves.

XI.

Say then, O my Soul, according to the
dictates of the spirit, away flesh and blood,
away

away deceitful world; you cannot enter into the kingdom of Heaven. You were created only to serve us in the way, and set us down at our journey's end. Away with all your fond deluding dreams, be banished for ever from our awakened Souls. Come thou to us, blest spirit of faith! and govern our lives by thy holy Maxims. Subdue our sense to the dictates of reason, and perfect our reason with the mysteries of thy Grace. Open thou our eyes that we may see the beauty of thy commands; how wise and just in themselves, how necessary and beneficial to us, while they improve our felicity here, and fit us for that which is to come.

THE PRAYER.

I.

O Most glorious God, thou art of purer eyes than to behold evil, thou canst not look upon iniquity, neither shall any evil dwell with thee. How shall I a guilty polluted creature dare to approach thy presence! I blush, O Lord, to lift up mine eyes towards Heaven; to me belongs nothing but shame and confusion of face, in which I ought to lie down before thee, if I reflected only upon the baseness of my descent, being the offspring of disloyal parents, who were rebels traitors against thy divine Majesty;

Majesty; with what dejection of spirit then ought I to think of, and mention all those offences whereby I have justified that first rebellion, and still taken part with the devil and his angels, against thee and the motions of thy holy spirit in my heart.

II.

Wretched man that I am, who shall deliver me from this body of death, from this bondage of corruption? thy grace, I know, O Lord, is sufficient for me, and thy son mighty to save; his office is to save his people from their sins; for this end he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. O let the blood of Christ, who through the eternal spirit offered himself without spot to God, purge my conscience from dead works to serve the living God. Assist me by thy grace that I may not only abominate all filthy vices, but also hate the garments infected with sin, and abstain from all appearance of evil. And do thou, O God of peace, sanctify me wholly, that my whole spirit, soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

MEDI-

MEDITATION II.

Of a negligent Life.

Pfal. lxxix. 5. O God, thou knowest my foolishness, and my sins are not hid from thee.

I.

GOOD God, how extremely ungrateful are we! how strangely insensible of our manifest duty! every creature performs its duty but we, who alone are made capable to understand and know ours. Every thing lives by rule but we; the sun observes his constant rising, and sets exactly at his appointed time. The sun stands still if thou commandest, and even goes back to obey thy will: and yet the sun pretends to no reward, nor looks to be placed in a higher Heaven. But we who expect the performance of glorious promises, we forget and neglect the law of our God, that only instructs us to perfect our selves.

II.

We who are bought by the blood of *Jesus*, and freely redeemed by his sacred cross; shall we neglect so gracious a Saviour, whose only design is to draw us to his love? O may thy holy will, dear Lord, be our only rule, and thy gracious hand our only Guide. O may thy infinite goodness

ness engage us to love thee, and that love prepare us to enjoy thee.

III.

What did I say, O Lord my God? *We forget the laws of our God*: It was too mild and gentle a reproof for us, who quite contradict thy laws. What thou forbiddest, we eagerly pursue, and what thou commandest, our frowardness still resists. We boldly converse with temptation and sin, which thy charity advises us to fly like death. We timorously dread a loss or frown, where thou biddest us proceed with undaunted courage: We govern our actions by our own wild fancies, and expect thy providence should comply with our humours; we would have thee relieve us when we list, and rain and shine as we think fit.

IV.

Pardon, O gracious Lord, this our rude perverseness, and incline our wills to submit to thee; make us exactly observe what thou prescribe, how bitter soever it tastes to our sense: We are sure thy wisdom knows our infirmities; we are sure thy goodness delights in our relief. Little, thou knowest O Lord, is the good we do, and every grain is deriv'd from thee: Great, we confess, are the evils we commit, and all to be charg-
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ed entirely on our selves: Thou art, O Lord, all goodness and patience, and we alas, all sin and disobedience.

V.

Tell me, my soul, when first thou hast well examined the innumerable circumstances that concern thy state; tell me, and let not pride deny the truth, nor any thing divert thy free confession: Could we have saved our selves from any dangerous temptations, unless our God had powerfully sustained us? Could we have carried on any pious purpose, unless his hand had blest our endeavours? No; to thy self, O Lord, give all the praise, if thy creatures have performed the least good work: Give to thy self all the glory, O Lord, if they have not committed the worst of sins.

VI.

Thy hand alone directs us to do well; and the same blest hand restrains us from doing ill. It is not in us to esteem the Joys above, nor despise the flatteries of this deceitful world. It is not the work of corrupted nature to mortify our senses, and patiently bear the crosses we meet: Of our selves we are inclined to none of these; but the grace of God enables us to do all things. Grant me therefore, O my God, grant me thy

thy grace, that I may withdraw my affections from all the vain and empty enjoyments of this world, and fix them wholly on thee. my Lord my God, and my eternal felicity. Teach me still to begin all my works with fear, to go on with obedience, and finish them with love, and after all, sit humbly down in hope, and with a chearful confidence look up to thee.

VII.

It was not alone to make the day, that thou, O Lord, didst make a glorious sun; but to teach us these pious lessons, and write them plain as its own beams; that so should our light shine forth to others, and direct them to glorify God: So should our charity warm and quicken them into an active zeal for his honour. So when they say we are under a cloud of adversity, we should, like the sun, be really above it: And though we appear sometimes eclips'd, or even extinguished in a night of sorrow and affliction, still we should shine to our selves and thee, and still go on in the ways of light.

VIII.

Still, like the regular sun, unchangedly expect the appointed periods of bright and dark: Only in this we gladly disagree; and blest be our God who made the difference,

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not like the sun that every night goes down, and must at last be quite put out; for when we have finished here our course, and seem to set to this dark earth, we hope to rise and set no more, but shine perpetually in a brighter heaven. Repent now, my soul, for the evils thou hast done, and bless thy God, for the goods thou hast received.

THE PRAYER.

MOST glorious God, the fountain of all perfections, and the giver of ever good and perfect gift; I beseech thee assist me with thy grace, that according to thy just expectation, I may make a suitable improvement of the talents I have received from thy bounty, to thy glory and the publick good. I thankfully own, most merciful Father, that thou hast given me sufficient grace, and art never wanting to me in any necessary assistance. O may I never be wanting to my self, but with diligence and carefulness endeavour to work out my own salvation with fear and trembling; may the sense of my duty to thee make me always ready and forward to do it, and the sense of my weakness make me watchful and diligent; and the sense of my past negligence excite me to be fervent in spirit, and the goodness of thy commands render me more fruitful and abundant in the work of the Lord, that so faithfully improving the talents thou hast here committed to my trust, I may

last be received into those Joys which thou hast prepared for all those that serve and love thee; grant this, O gracious God, for the sake of Jesus Christ. Amen.

MEDITATION III.

Of the Divine Wisdom.

Col. ii. 3. *In whom are hid all the Treasures of Wisdom and Knowledge.*

I.

OUR great and sovereign Lord, the absolute King of Heaven and Earth, sees at once the whole frame of all things, and thoroughly comprehends their various natures: To every creature he appoints a fit office, and guides all their motions in perfect order, till he has wrought his glorious design, to finish the world in a beautiful close. All these he governs with infinite wisdom, and all for the good of them that love him; his counsels are deep, and beyond our reach; yet all his ways are just and merciful; he governs his enemies with a rod of iron, and punishes their wilfulness with eternal miseries; but his servants he blesteth with the privilege of children, and rewards their duty with a rich inheritance.

II.

Let them neglect thy praises, O Lord, who never consider thy mercies; let them be silent to thee, O gracious God, whose mouths are full of themselves; but as for us, who subsist by thy bounty, we will thankfully acknowledge the riches of thy goodness; our hearts shall continually meditate on thee, and our lips delight to sing thy praises. Blessed for ever be thy Name, O *Jesu*, and blessed be the sweetness of thy wisdom, whose infinite charity has vouchsafed us such excellent rules to guide us to Heaven.

III.

Thou has taught us that happy skill of finding our lives by a generous losing them to follow thee: Thou hast taught us to love our true selves best, by wisely hating our mistaken selves: Thou hast taught us to trample this world under our feet, and use it as a step to climb up to the next: From thee we learn those glorious mysteries that exalt our faith so high above reason: From thee we derive those heroick counsels, that raise our souls so far towards thee; and from thy school of grace we learn all that we know, and receive power for all that we do.

IV.

IV.

How long, alas, might we have wandered here in the midst of darkness and error, hadst not thou, O dearest *Jesu*, come down thy self to be our light. Never should we else have learned to deny our selves, and take up our cross and follow thee: Never should we have known that great secret of peace, to forgive our enemies, and to do good to those who despitefully use us; we should have set our affections wholly upon the unsatisfying things of this low earth, hadst thou not told us of the kingdom of Heaven, and bid us lay up our treasures there,

V.

We had always chose the deceitful and pernicious ways of sin, if thou hadst not terrified us by declaring the miseries that attend them; we should ever have neglected thy commands, and lost the happiness of a religious life, if thou hadst not invited us to obey thy commands, by promising to us the felicities that attend our doing so. What hast thou promised, O gracious Lord, to the meek and poor in spirit? what hast thou promised to them that mourn,

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and

and to those that hunger and thirst after holiness? How many joys has thy bounty prepared for the lovers of mercy and the makers of peace? How many blessings for the pure of heart, and those who with patience bear their crosses?

VI.

O thou all-seeing wisdom of the eternal Father, and sovereign King of men and angels, who from thy glorious throne didst descend on our earth familiarly to teach us the oracles of heaven; write thou these sacred words in the tables of our hearts, and suffer not at any time our passions to break them: Make us still imitate thee our heavenly master, and continually admire the beauty of thy law: A law that so clearly shews us our end, and so plentifully furnishes means to obtain it: A law so exactly conformable to true reason, and so highly perfective of human nature: A blessed law, that makes even here our life more sweet, and leads us hereafter to everlasting felicity.

VII.

Never will we cease to exalt thy goodness, O blessed *Jesu*, since thou never ceasest to oblige us with new blessings; thy generous charity could not be satisfied, in
only

only speaking to us the word of life; it was not enough for thy excessive love, that thy heavenly sermons told us our duty, but thou hast encouraged our obedience, by the sweet enforcement of thy own example. Thou forbadeſt thy followers to affect ſuperfluities, and accordingly thine own provisions was a few barley-loaves: Thou commandeſt the rich to give alms with chearfulneſs, and beſtoweſt on the pooreſt wretch even thy precious ſelf.

VIII.

Thou bidſt us not fear them that kill the body, and yieldeſt up thine own to the death on the croſs: Thou enjoineſt us to love our fierceſt enemies, and thy dying breath prayed for thy crucifiers. Thy perfect ſoul needed not, as our weak natures do, thoſe methodical forms and diſcipline of religion; yet thou vouchſafedſt to obſerve the common feaſts, and aſſiſt at the publick offices of the temple; thou didſt watch, and pray, and faſt, with ſo fervent a zeal, that thy practice out-did thine own precepts. This life, and even death it ſelf, our merciful Lord undertook to mark out for us the way to Heaven, to beat it plain by his own ſacred ſteps, and render our paſſage thither eaſy and ſecure.

IX.

Shall we not then, O my soul, joyfully walk in that path, which we see our Saviour trod before us? Which we see, though spread all over with thorns, yet carried him directly to the glories of paradise? Shall we not confidently rely on so gracious a Leader, who promises, if we faint, to look back and relieve us? O dearest Lord, bow down thy merciful eyes, and pity the frailties of our imperfect nature: Reach forth thy hand, and strengthen us with thy grace, that nothing may obstruct our advance towards thee: But in this dangerous labyrinth of the World, and the whole course of our pilgrimage here, let thy heavenly dictates be our Map, and thy holy life our guide, till we come to the end of our race, and attain the end of our hope, even the salvation of our souls.

The PRAYER.

O Lord, how manifold are thy works in wisdom hast thou made them all, and they all wait on thee, and thou mayest give them their meat in due season. *O thou who art the Father of lights, from whom cometh every good and perfect gift, who givest to all men liberally, and upbraidest not; give me, I beseech thee, that wisdom which descended from above, which is pure, peaceable, gentle, and*
easy

easy to be intreated, full of mercy and good works, without partiality, and without Hypocrisy. O send her out of thy holy Heavens, and from the throne of thy glory; that being present she may labour with me, that I may know what is pleasing unto thee. Impart to me, O my God, I beseech thee, that heavenly wisdom which may dispose me to seek thy kingdom and the righteousness thereof; to sell all for this one pearl of great price, and to esteem my self rich in no treasure but thee. To love and delight in thee alone, to take satisfaction in all things else, in such degrees, and in subordination to such purposes only, as thou hast appointed; and to receive every dispensation of thy providence, with such a spirit and temper, as becomes my duty, and as may render it serviceable to the ends for which thou sendest it. That I may submit to, and do thy will here on earth, as it is done in heaven, with a full and entire, and perfect consent; grant this, O gracious God, for thy dear Son's sake Jesus Christ our Saviour. Amen.

MEDITATION IV.

On our Passions.

I Pet. ii. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the day of Judgment to be punished.*

I.

They are miserably tossed up and down who float on the waves of their own passions: Their wearied souls soon faint within them, when they see the Lord has withdrawn his presence; they seek him, but in such distraction and confusion cannot find him; they call upon him, but he gives them no answer. O still seek on, still call on your God, for his mercy will surely awake at last. Though he sometimes may slumber for a while, to try your duty, or punish your disobedience; though he may suffer a while the fury of the tempest, to shew you your hopeless state, if left to your selves; yet be assur'd he'll hear your prayers at last; he'll not permit you to perish for ever.

II.

And now, when all their fears were grown to the height, and no means appear-
ed

ed to sustain their patience; when the proud waves beat violently against them, and covered their little vessel with despair and ruin, behold his blessed voice commands a calm, and immediately the sea and winds obey him: immediately his sun arises in their hearts, and with his gentle beams revives their hopes: And then is their darkness turned into light, and the clouds disperse into a bright day: Then they recollect their scattered thoughts, and arrange them again in their right order.

III.

Often they look back on the dangers they have escap'd; and as often bless the mercy that delivered them. Often they look forwards on the course they are going, and as often rejoice in their happy change: Saying, Welcome again the easy yoke of *Christ*, and the light burthen of loving our Saviour. Welcome the holy offices of sweet devotion, welcome the easy, pleasant, moderate heat of soul-enflaming prayer. Now we discern this beauteous truth, (and O may we print it deeply into our minds) that the pleasures of virtue are pure and constant, and infinite blessings will be its reward; but the pursuit of vice

is troublesome and intricate, and finishes its course in an abyss of misery.

IV.

Pity, O Lord, thou raiser of them that fall, and sole sustainer of them that stand; pity the weakness of thy servants who look up to thee, and teach us wisdom from our own miscarriages: Teach us to observe where our error was, and fortify our selves against that defect; to suppress our temptations in their first approach, when their power is weak, and our choice in its full strength; to remember how formerly their flatteries have abused us, and when they counterfeit again, be no more deceived.

V.

Never let us look on the face of pleasures, as they come drest up and smiling towards us; but always reflect how sadly they go off, and leave nothing behind but their venomous sting: So shall we gain the best of victories, while we master our own corrupt inclinations: So shall we be honoured with the noblest of triumphs, while our conquered passions draw us up into heaven. Thou art, O Lord, the only anchor of our hope, save us, O *Jesu*, or else we perish: All our lots are in thy hands, and all our safety in the assistance of thy Grace.

VI.

VI.

Lord, as thy all-wise providence seems to sleep sometimes, and permits the storm to grow high and loud, yet never faileth to relieve thy servants who faithfully call on thee in their day of trouble; so let thy favourable hand still bear us up, when thou seest us charged with any strong assault. Leave us not then to our own infirmities, lest the enemy of our souls prevails against us: Forsake not our misery when we are fallen, lest we lie for ever groveling on the earth: Suffer not our frailties to become a custom, lest we die impenitent and perish without recovery.

VII.

Deliver us, O Lord, from the occasions of sin, and the importunities of such as delight in folly: Deliver us from the snares of enticing company, and the dangerous infection of ill example; infection that spreads in every place its poisonous air, and wherever it enters, corrupts and kills. Once more, my soul, let us repeat this prayer, and humbly implore again so necessary a blessing. Deliver us, O Lord, from the occasions of sin, and the importunities of such as delight in folly.

VIII.

VIII.

Set a strict watch continually over our eyes, and diligently keep the door of our lips. Govern all our senses, that they seduce not our minds, and direct every motion of our heart and fancy to our true happiness. Perfect, O dear Redeemer, the work thou hast begun, and make even our passions servants of thy grace. Change our rude anger into a severity against our selves, and a prudent zeal against the sins of others. Convert our fear into a timorousness to offend, and an awful reverence of thy sacred Name: Let all our affections be turned into charity, that our hearts may desire nothing but thee, whom we may safely love with our whole strength, whose heaven we may covet, and fear no excess.

IX.

O thou, whose blissful vision is the joy of angels, and sovereign happiness of all thy saints. O that our souls could love thee without limits, as thou art in thy self infinite! y amiable: That we could fix all our thoughts on thee, and never take them off from the memory of thy sweetness. At least, O thou fountain of eternal bounty, that flows so freely with perpetual blessings! let every day we receive of thee, still set
apart

apart some portion of it self, seriously to meditate on thy infinite mercies, and heartily rejoice in thy glorious rewards; mercies that give us all we have, and rewards that exceed all we can desire.

THE PRAYER.

Almighty God, who alone canst order the unruly wills and affections of sinful Men! vouchsafe me, I beseech thee, the assistance of thy holy spirit, to enable me to subdue and mortify all my corrupt affections and vicious Inclinations, that I may abandon every evil way, which is inconsistent with the enjoyment of thy favour, and it may be the very business of my life to purify my self as thou art pure; from all inordinate cares and fears, from sensual lusts and brutish passions; from anger and hatred, envy and malice, pride and vanity, falseness and dissimulation, murmuring and discontent; and from whatsoever is opposite to thy blessed nature and will, declared by Christ Jesus. O let thy grace continually prevent and follow me, that all the thoughts and designs of my mind, all the affections and passions of my heart, and all the actions of my life and conversation may be such, as thou wilt approve, accept, and reward, for the sake of thy well-beloved Son Jesus Christ my blessed Lord and Saviour. Amen,

MEDI-

MEDITATION V.

On the Fall of Man.

Rom. v. 12. *Wherefore as by one Man Sin entred into the world, and death by sin; so death passed upon all Men, for that all have sinned.*

I.

UNhappy man ! at first created just and righteous, as every Work comes fair from the hands of God ; at first endowed with dominion over the earth, and, which was more, with dominion over himself ! Man was to have spent a few pleasant years on earth, and then have been translated to the Heaven of Heavens : But all those privileges did the foolish creature lose, by doing one guilty and needless act ; by eating of the tree of knowledge of good and evil, and therein disobeying the law of his just Creator.

II.

Unhappy man has now forfeited all good, and exposed himself to the invasion of every misery. By this one sinful act our first parents ruin'd themselves and all their posterity with them : From thenceforth our bodies were doom'd to dissolution, and

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condemned to return to the dust from whence they were taken: From thenceforth our appetites became brutish and sensual, and rebellious against the laws of right reason; the mind of man is now destitute of its moral excellency, and the glorious image of God is defaced. The apostate spirit that tempted to the sin, has infected our nature with his own resemblance.

III.

Thus are we wretches become liable to all those sicknesses and pains that infect our bodies; and to those violent passions and disorders which distemper and torment our minds: By this one sin the favour of our God was forfeited, and we are all by nature the children of wrath. We are exposed to the tyranny of the devils while we live, and liable to partake in their torments when we die.

IV.

But when our great guilt had provoked the divine anger against us, then did our misery move his compassion; he pitied the poor creature, undone by its own folly: His infinite goodness pitied the many thousands of souls, which one rash act of our first parents had undone; and when they might expect to hear from his justice

an irreverfible fentence of condemnation, then did his wonderful mercy condefcend to comfort them, by making the firft promife of a mighty Saviour: A Saviour that fhould conquer him who now hath the power of death, and who is become ruler in the children of difobedience.

V.

For thou, O adorable Son of God, co-eternal and co-equal with the Father: Thou didft undertake to redeem us by an amazing way, which will be the eternal wonder of all thy moft intelligent creatures. Bleffed Son of God, thou didft undertake our help, when it was not in the power of any creature to help us: Then didft thou undertake to ransom us from our Mifery. O how *free*, how *unmerited*, how *difinterefted* was this thy love! preventing not only our *defires*, but our *knowledge*, furpaffing our *wifhes*, as well as our *deferts*.

VI.

In the fulnefs of time, O kind Redeemer, thou didft defcend into this miserable world. And while here, thou wenteft about doing good, and diffufing the light of thy faving inftructions: By taking the human nature into a personal union with the divine, thou didft put thy felf into fub-
jection

jection under the law; and by thy spotless life and patient death thou hast satisfied all the demands of the law for us; so that believing in thee we are righteous by thy life, and our sins are attoned for by thy precious death; thy death upon the cross was an all-sufficient sacrifice for the sins of the whole world.

VII.

Lord what a happy change has thy coming wrought! what glorious effects has thy doctrine produced! Narrow was once the gate, and strait the path to bliss, and few there were that found it. Once in a populous city not ten righteous were found; and on the whole earth but eight that were saved: But now we see many with a strong and generous love, endeavour to run after thee in the ways of thy commandments. Whence, O blessed *Jesus*, could this strange improvement come? Whence could these blessings spring, but from thy holy life, and the infinite merits of thy death? O let us keep alive in our hearts the memory of thy death, and do thou apply to our souls all the virtue of thy passion.

VIII.

O spotless Lamb, once slain for us on the cross, have mercy on us, ungrateful
 R 2 wretches

wretches; be thou our powerful advocate with thy heavenly Father, and solícite by thy merits his mercy for us; offer thy sacred Self before his throne, and turn away the wrath we deserve for our sins. May every age sing praises to our God, and all generations adore his providence. From the beginning his mercy hath still laid means to raise us to those blessed objects, which are above our nature. At first he created *Adam* with all necessary knowledge, and then ordained the patriarchs to inform their families: Afterwards he charged the angels to bring us his commands, and often inspired the prophets to declare his will. When he had done all this, and found it not enough to guide untoward man to his true end, what did he then to save the perishing world? O strange excess of the divine goodness! He sent even his own beloved Son to dwell among us, and teach us the way of salvation: To teach us that sacred art of training up our souls for Heaven, and fitting them for a blessed union with himself.

IX.

But, O thou king of glorious sweetness, whose flowing tongue dropt milk and honey! we were alas, not happy to behold

hold thy person, nor our ears worthy to hear thy voice! yet e're we were born, thou hadst us in thy thoughts, and didst provide a method to supply that defect; selecting a number of choice disciples, and thoroughly instructing them in thy heavenly doctrine, that they might keep alive the memory of thee, and witness to all nations thy stupendous Work. Thou didst verify their mission with the power of miracles, and inflame their hearts with the fire of thy spirit; over all the world they proclaimed thy gospel, and sealed it with their own Blood.

The P R A Y E R.

I.

O Most glorious God, the almighty Creator and wise governor of the world, how manifold are thy works! O Lord, in wisdom hast thou made them all? but it is man whom thou hast made the noblest inhabitant of this lower world; thou breathedst into his body the breath of life, and he became a living soul: thou madest him little lower than the angels, that thou mightest crown him with glory and honour: thou madest him in thine image, and gavest him all those excellent powers by which he was fitted to know and love, serve and enjoy thee, his sovereign Lord and chief Good. Thou gavest him a law which was holy, just
R 3 and

and good, that by obeying thee he might attain to full Felicity. But foolish and ungrateful man quickly fell from his innocency and happiness, by turning from thee his God; and by one man sin entered into the world, and death by Sin. But when we thus forsook our God, the rock of our salvation, thou didst not utterly forsake us; when we had lost our selves, and by sin became thine enemies, thy mercy pitied us, and gave us the promise of a redeemer, who in the fulness of time assumed our nature, fulfilled thy law, and suffered for our sins: him hast thou exalted to be a Prince and a Saviour, to give us repentance and remission of sins. O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of Men!

II.

Blessed be God, and blessed be that mercy, which hath done so great things for us. O be pleased to work that in me which thou expectest from me; never suffer me to abuse thy mercies, nor to turn thy grace into wantonness; but give me such a sense of all thy glorious favours, as may engage me to love thee, and serve thee with all the powers of my soul; and do thou, O God of Peace, that broughtest again from the dead our Lord Jesus, the great Shepherd of the sheep, thro' the blood of thy everlasting covenant, make me perfect in all good works to do thy will, working in me that which is pleasing in thy sight, thro' the same Jesus

Jesus Christ, to whom be glory for ever and ever. Amen.

MEDITATION VI.

Christ and the Soul.

Phil. iv. 13. *I can do all things through Christ that strengthens me.*

I.

WHO will give me this happy favour, that I may find my God alone: that I may find him in the silence of retirement, where the noise of this world can no way interrupt us? where my God may speak to me, and I to him, as dearest friends converse together; that I may unfold before him all my wants, and freely ask the charity of his Counsel. What shall I do, O my gracious Lord, to be happy here? what shall I do to be happy hereafter? nature already has thus far taught me, that in all I undertake, I seek my own good.

II.

But I have cause to fear I shall mistake that good, and set up an idol instead of thee, unless thou my God, vouchsafe to instruct me, and shew my soul its true Felicity. Hearken, O my soul, how the eternal wisdom gives thee advice; and let every

word sink deep into thy heart. *Seek with thy first endeavours the kingdom of Heaven, and all things else shall be added to thee; love with thy whole affections the enjoyment of thy God, and all things else shall conspire to thy happiness.*

III.

All these, my lips confess, are excellent truths, but when, O my God, shall my life confess them? when shall I perfectly overcome my passions, and guide them so, that they may draw me to thy self? while they are mine, alas, I cannot govern them; behold, dear Lord, I offer them all to thee, do thou direct and govern all their motions by thy grace, lest they violently carry me away from my duty: wean thou my heart from all the vanities of this world, and fix it on things above; that I may hunger and thirst perpetually after thee, and those glorious promises thou hast made to thy servants; that my whole soul may seek thee alone, since thou alone art my Heaven.

IV.

When O my soul, shall thy God find thee alone, from all those busy thoughts that fill thy head? O with what ready charity would he then instruct thee, and let thee into his blessed secrets; himself
would

would become thy familiar guest, and dwell with thee in perpetual joy. Lord, thou must enter first, and chase those fancies away, and consecrate my soul a temple to thy self; take thou an entire possession of it, and suffer not the enemies of my peace to return. Do thou rule and reign in me, as my sovereign king and absolute Lord; for thy government is mild, and thy rewards are infinite.

V.

What hast thou promised, gracious Lord, to him that receives thee with an humble love? all that's contained in those sweet and mystick words, *he dwells in me, and I in him.* O blessed words, if once my soul can say, *he dwells in me, and I in him*; He is my refuge in all temptations; he is my comfort in all distresses? he is my security against all my enemies; *he dwells in me, and I in him*; what can an infinite bounty give greater than it self, and what can an empty creature receive greater than his God?

VI.

O glorious God, my life, my joy, and the only center of all hopes! were my unsteady Soul once united to thee, or once had relished the sweetness of thy presence,
how

how would all other company seem dull and tedious, and the whole world be bitter to my taste? how would my thoughts cleave fast to thee, and gladly seal this everlasting covenant? If thou, O Lord, wilt dwell with me, my heart shall continually attend on thee; night and day will I sing thy praises, and all my life long adore thy mercies.

VII.

Thou art my only hope, O blessed *Jesus*, and thy favour alone is all things to me. In thee I find the providence of a father, and the tender kindness of an indulgent mother: in thee I enjoy the protection of a King, and the rare fidelity of a constant friend; in thee I possess whatever I want, and thy fullness exceeds even my utmost desires; thou art, O *Jesu*, my God and all things; what can I desire more? already enough is said for them that love, and know the value of those precious words: what couldst thou say, dear Lord, more sweet than this? thy delight is to be with the children of men.

VIII.

O sweet and charming words, my God and all things! sweet in excess to those that taste them; not to the corrupted palates of the world, who relish nothing but the food
of

of sense: Words that revive the fainting mind, and fill its darkest thoughts with light and joy. O may these blessed words dwell on my tongue, and live for ever in my faithful memory: Where-e'er I am in this inconstant world, and whatever business entertains my hand, still let my inward eye look up towards thee, and fix its sight on thy glorious face. Still may I wish and long for that happy day, which opens to my soul so blest a view; where I shall see and no longer darkly believe, that thou, O Lord, art my God and all things.

IX.

What should the captive wish but liberty? or the weary pilgrim but to be at rest? what should the sick desire but health? and what can I desire but to be with my God? It is the greatest charity himself can bestow, since God can bestow nothing greater than himself. O let us be guilty of no more ingratitude to so gracious a God, nor any more neglect so glorious a majesty. Away false pleasures, sin and vanity; for the God of holiness hath touch'd my heart; he has himself gone in, and taken full possession, and seal'd it up for his own service.

The PRAYER.

I.

MOST gracious God, who not only permittest but dost encourage, nay command us to make our requests known unto thee, and has promised by thy blessed Son, that whatever we ask in his name, if it be expedient for us, we shall receive; assist me with thy grace, so to advert to the all-sufficiency and almighty goodness of thy divine nature, and the miserable indigency of my own, that I may have a due value for this inestimable favour, and be so much my own friend, as often to bend my knees before the throne of thy grace, and lay my supplications before thee.

II.

Do thou prepare my soul by the inspiration of thy holy spirit, that it may become a house of prayer, and a fit habitation for thee my God. O may I be frequent in pious ejaculations, and mental breathings towards thee my chiefest good, and constant in the more solemn returns both of publick and private devotion and may a full assurance of faith and holy Importunity always accompany my addresses to thee, that so I may not be sent empty away, but receive a gracious answer to my petitions, to the relief of my necessities, and the advancement of thy glory, through Jesus Christ my Redcemer. Amen.

MEDITATION VII.

Against Temptations.

I Cor. x. 13. *There bath no Temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

I.

COME, let us now call off our thoughts from ranging abroad, where they but lose themselves, and prostrate our selves before thee, O Lord, freely confessing our own misery, and in the lowest posture of afflicted pilgrims, humbly implore thy mercy. But we, alas, thy helpless orphans, how are we left in the midst of our enemies? To how many dangers is our life exposed? with how many temptations are we round beset?

II.

Temptations in meat, temptations in drink, temptations in conversing, temptations in solitude, temptations in business, temptations in leisure, temptations in riches, temptations in poverty; all our ways are strowed with snares, and even our own senses conspire against us. Whither, O my God,

God, shall our poor souls go, encompassed with a body so frail, and a world so corrupt? Whither but to thee, O gracious God! whose grace is able and ready to assist us?

III.

Assist us with thy grace; O eternal wisdom! and direct our steps in thy safe way; and still lead us on towards our happy end. Give us the eye and wing of an eagle, to see our danger and fly from it, But if we must needs engage our enemy, and no means left to escape the encounter, strengthen us, O Lord, to persevere with courage, that we never be wanting in our fidelity to thee: convince us, O blessed *Jesus*, into this firm belief: And may our memories faithfully retain it, whatever our senses say to deceive us, or the world to obscure so beauteous a truth; that thy self alone art our chiefest good, and the enjoyment of thee our supreme felicity.

IV.

We have heard perhaps some melancholy news of sudden sicknesses, or unexpected deaths; but do we fear to be surprized our selves, and provide betimes for that day of trial? We meet with accidents enough to disparage this world; but do we really feel it lose credit in our hearts?

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Does our esteem of the other grow strong and high? and every one faithfully tell his own soul, it is not in this poor world thou must expect content, nor hope to enjoy a perfect rest? but a good conscience is a continual Feast, and a peaceful mind the antepast of Heaven.

V.

Order thy whole affairs with the utmost skill, and, which is seldom seen, let all succeed; still thou shalt find something to trouble thee, and even thy pleasures will be tedious to thee: Where-ever thou goest, still crosses will follow thee, since where-ever thou goest thou carriest thy self. Who then, my God, is truly happy? Or rather, who comes nearest happiness? he that with patience resolves to suffer whatever his endeavours are not able to avoid. Happy is he that delights to suffer, and glories to be like his crucify'd Saviour.

VI.

When thou art come to this, my soul, that thy crosses seem sweet for the love of *Jesus*; think then thyself sublimely happy, for sure thou hast found a heaven upon earth; at least, the best heaven this earth can afford: and take it as a pledge of a better to come. This is, alas, the land of the

the dying, but we hope to see the glory of God, in the land of the living; where we shall hear him pronounce this sentence to those that love him, *Well done, thou good and faithful servant; I gave thee two Talents, and thou hast gained two more, enter thou in to thy Master's Joy.*

VII.

My thoughts, run over the passages you have met this day, or rather forget such impertinent things: What have we seen, but distracting vanities? and what brought home, but unprofitable fancies? How often have we felt our minds disturbed? how often endanger'd by unhappy accidents? Sometimes we frowardly throw our selves down, and like fullen children will not stand. Sometimes the tempest throws us down, and like weak children, we cannot stand; yet are we venturing still among the snares, enticed by the appearance of some present delights.

VIII.

We weary our selves with running after flies, which are hard to catch, and trifles when they are caught; this we pursue, and follow that, but nothing we meet can fill our hearts, till we have found out thee, O gracious Lord, our only full and satisfying good.

good. Remember, O my soul, this truth of the world we live in, which our own experience too evidently proves; the eye is not fill'd with seeing its varieties, nor the ear with hearing all its harmony.

IX.

Remember this truth of the world we hope for, made sure to our faith by the word of *Jesus*; the eye hath not seen such beauteous glories, nor has the ear heard such ravishing charms, nor can the heart itself conceive such infinite joys, as our God has provided for them that love him; as our blessed *Jesus* has purchased for his servants, and even for thee, my soul, to crown thy patience. Wherefore in peace lay down thy head, and rest secure in the protection of thy God, whose mercy so graciously has singled thee out, and so strongly established thy hope on himself.

The PRAYER.

I.

A *Almighty God, the strength of all them that put their trust in thee, mercifully accept my prayers, and because thro' the weakness of my mortal nature I can do no good thing without thee, grant me the help of thy grace, that I may withstand the temptations of the world*

the flesh and the devil, and with a pure heart and mind follow thee the only God.

II.

Prevent me, O Lord, with thy most gracious favour, and further me with thy continual help, that in all my works begun, continued, and ended in thee, I may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

MEDITATION VIII.

Of a good Life.

I Pet. iii. 10. For he that will love Life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

I.

Happy are they, O Lord, who have so much employment, that there remains no room for idle thoughts. Happy are they, who have so little business, that they want not time to attend their souls: Happy yet more are they, who in the midst of their work can think sometimes of the rewards above; whom nothing diverts from that chief concern of seeking to make their election sure; but while their backs are bowed down with labour, can freely
raise

raise up their minds to heaven, and while they are tied to their beds with sickness, can yet move on towards their eternal rest.

II.

Often they rejoice with themselves alone, and silently say in their contented hearts; here we, alas! are narrowly confin'd, and our time entertained with trivial affairs; but hereafter we expect an unbounded enlargement, and the same glorious office with the blessed angels: Here we are subject to a thousand miseries, and the most prosperous life is vain and short; but hereafter we expect an infinity of joy, and the solid pleasures of Heaven for ever.

III.

We too, O gracious Lord, who now adore thee, and in thy presence repeat these words: We humbly pray thee guide us in the ways of virtue, that we never incline to any vicious extreme; deliver us from the stormy sea of business, and the dead water of a slothful life, lest we be cast away by forgetting thee, or become corrupted by neglecting our selves; make us, sometimes at least, recollect our thoughts, how much soever our condition distracts us: Make us look up with confidence in thee

our God, how low soever our afflictions depress us; make us look up to the mansions of bliss, and feed our souls with this sweet hope. The day will come when out of this dark, we shall joyfully ascend to that beauteous light: The day will come, and cannot be far off, when we shall rest for ever in the bosom of bliss.

IV.

Whither, O my God, should we wander, if left to our selves? Where should we fix our hearts, if not directed by thee? How great is thy goodness, O Lord, which thou hast laid up for those that love thee? Where, O thou boundless ocean of charity! where will thy overflowing streams stay their course? We and our ingratitude strive to oppose thee, but nothing can resist thy Almighty goodness.

V.

Happy, O Lord, are they whose very business is thy sacred service; who not only bestow an interrupted glance, but steadily fix their eyes on thee; who not only visit thy house sometimes, but night and day dwell in thy presence: When the sun rises, it finds them at their master's work, and when it sets, it leaves them at the same sweet task. Every place is a church to
them,

them, and every day is a holy sabbath; every object an occasion of piety, and every accident an exercise of virtue.

VI.

Do they behold the beauteous stars, they presently adore their great creator. Do they look down on the fruitful earth, they instantly begin to praise his bounty. Let wars and tumults disturb the world, they pass through all as unconcern'd, and smoothly go on in their regular course; looking still up to that glorious life above, and entertaining this present in hope and solitude, that at last they may gain what they have so long desir'd, and live for ever in eternal glory.

VII.

When they depart sometimes from their proper center, if they leave for a little while their beloved retirement, it is to assist and give life to others, and inflame some cold or lukewarm heart. While they are abroad, they are still with thee, and nothing can divide them from thy dear presence; when they return still devout and innocent, thou receivest them as familiar friends, and freely admittest them to thy secret sweetness. Thou givest them a taste from thine own full board, and over-

flowest their hearts with the wine of gladness.

VIII.

Often they feel a little beam from Heaven strike gently upon their Hearts, and fill their breasts with light; often that gentle light is kindled into a flame, and chastly burns with pure desires; desires that still mount up, and aim at thee, the center of all their Hopes. O happy state of devout and pious souls; who are free from the cares and tumults of this world, free from the dangerous allurements of sin, and perpetually solicted with engagements to Virtue: who seldom fall, or quickly rise, and make swift advances in the way to Heaven; who live in peace, and die with confidence; and then go to sing among the Choir of Angels.

IX.

O blessed God! who governest all things in perfect wisdom, and assignest every one his proper place and task; if thou art pleased to dispose our lives, in circumstances less favourable than these: O let thy powerful hand supply our wants, and lead us on in our low path; that at least afar off we may follow them, who strive to tread so near thy steps; so shall we arrive at the rich inheritance of that holy land; so shall we
gladly

gladly enter those blifsful gates, and dwell for ever in the city of Peace.

The PRAYER.

I.

O Lord, thou lover of souls, for whom they were made, and in whom alone they can be happy; there is none I have in Heaven but thee, nor on earth besides thee, who art the perfection of wisdom, power, and goodness; and the fountain of all the good that is in us. Happy are those holy souls who have learnt of thee to live soberly, righteously, and godly in this present world, and whose hearts by that means are full of the blessed hope of immortality hereafter; and of thy tender care of them while they are here. There is nothing so desirable, as to be holy as thou art holy in all manner of Conversation. It is the perfection of our nature, the end of our being, and the true satisfaction of our hearts, to have thy image formed in us in Righteousness and true Holiness.

II.

O blessed God, give me such a lively sense of these things, and such earnest desires after the attainments of them, that it may be my perpetual delight as well as study, to give thee the Honour that is due unto thy Name; to love thee with all my Heart, and Soul. and Strength; to preserve an holy Fear of thee in my Mind; to hope in thy never-failing Mercies, and to rejoice evermore in thy love, and that good hope, which are better than life it self. Endue

me, good Lord, with true humility of spirit, with a contented mind and moderate desires: let no covetousness, no ambition, or love of any pleasure betray me to dishonour thee, hurt my neighbour, or abuse my self. Grant this, O merciful father, for thy dear Son's sake Jesus Christ our Lord. Amen.

MEDITATION IX.

On Contentment.

1 Tim. vi. 6. *But Godliness with Contentment is great Gain.*

I.

LET us sit down in peace, O my soul, and rest secure in the bosom of providence; let us not disturb the order of those mercies, which our God has designed us in his eternal counsels: every accident may be turned into a virtue, and every virtue is a step towards our glorious End. If our affairs succeed, let us praise our great benefactor, and think what he will give us hereafter, who does so favour us here; if they miscarry, let us yield to the will of Heaven, and learn by our crosses in this world to love the other; whatever happens to us, this ought to be our constant rule, to provide for the other life, and be contented with the present.

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II.

'Tis not in this poor world thou must expect thy happiness: It is not here we can hope to enjoy a perfect rest: Order thy whole affairs with utmost skill, and, which is seldom seen, let all thy designs succeed; still thou shalt find something to trouble thee, and even thy pleasures will be tedious to thee: Where-soever thou goest, still crosses will follow thee; because where-ever thou goest, thou carriest thy self. Who then, O my God, is truly happy in this world? or rather I should ask, who comes nearest to happiness? He that with patience resolves to suffer, whatever his honest endeavours are not able to avoid.

III.

Many of those we envy, as thinking them far less sufferers than our selves, look with envious eyes on us, and do but dissemble their grievances more handsomely than we, not find them more easy than ours: Shall we not patiently accept a little evil from him that hath given us so much good? Shall the being without some one thing that we need not, more sensibly affect us than the having all that we need? Ungrateful wretches! the common benefits that we all enjoy deserve the thanksgivings of a whole life; the air we

we breathe in, the bright sun that shines upon us, the waters of the bounteous earth, that do so faithfully serve us; the exercise of our senses, and the use of our reason, if not in excellency, at least in some good degree: All these things, O Lord, thou generally affordest both to the good and to the bad; and for the least of these none can praise thee enough. What shall we say then? Can we yet with any justice complain, because some few perhaps are more prosperous than we? Should we not rather look down on the many below us, and be thankful to see our selves more favoured than they?

IV.

Had we some desperate canker breeding on our face, or some noisome leprosy spreading over our skin, (these we must all confess are incident to our nature, and much more than these is due to our sins) what would we then give to be as we now are? How gladly would we exchange them for a moderate affliction? Did we consider the good we undeservedly enjoy, and the evil we suffer not, but deserve, and others groan under, we should reckon every evil we are free from, as so many new favours! Did we diligently employ our selves in reflecting upon God's mercies,

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Part IV.

On Contentment.

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mercies, and our own guilt, we should find little leisure, and less reason to condole our afflictions, but should divert our complaints upon our selves, and be astonished at God's goodness in continuing his blessings in despite of all our provocations, and at our own baseness, in continuing our provocations in despite of those blessings.

V.

Say not in thy heart, had I that fair estate, or were I entrusted with so high a place, I should know how to contrive things better, and never commit such gross mistakes. Tell me how dost thou manage thine own employments, and fit the little room thou fillest in the world? Do thy riches make thee more wise, and generously assist the innocent poor? Does thy poverty make thee humble, and faithfully labour for thy little family? Dost thou in every state give thanks to heaven, and contentedly submit to its severest decrees? Canst thou rejoicingly say to God, *O my adored Creator! I am glad my lot is in thy hands; Thou art all wisdom, and seeest my wants, thou art all goodness, and delightest to relieve me; under thy providence I know I am safe; whatever befalls me, thou guidest to my advantage; if thou wilt have me obscure and low, thy blessed will be done; if thou wilt load my back with crosses,*

crosses, and embitter my days with grief or sickness, still may thy blessed will, O Lord, be done; what thou willest is always best. If therefore it be thy will I should be in darkness, be thou blessed; and if it be thy will I should be in light, be thou again blessed. If thou vouchsafest to comfort me, be thou blessed; and if thou wilt afflict me, be thou ever equally blessed. Still govern thy creature in thine own blest way. Place where-ever thou pleasest thy other favours, but secure to my soul a Portion in thy love: Take from me what thou pleasest of the things thou hast lent me; but leave, I beseech thee, in my heart the possession of thy self: Let others be preferr'd, and me neglected; let their affairs succeed, and mine if thou pleasest miscarry; I am willing to endure whatever thou art pleased to lay upon me: And desire to receive the good and evil, the comforts and the crosses of this life, with the very same resentments of mind.

VI.

All that I beg is the establishing my heart in the way of thy commandments; and, so long as I swerve not from truth and righteousness, secure my soul, and for the rest do thy pleasure, for thou art wise, and just, and good, and such, I am 'sure, are all the methods of thy providence.

The PRAYER.

I.

O Most blessed God, the supreme governor of the world, who art unsearchable in thy wisdom, unspotted in thy justice, and irresistible in thy power, and whose goodness hath no bounds, but what thy wise and holy will gives unto it: I praise and adore thee for thy infinite bounty to all the world, and for all thy favours vouchsafed to me thy sinful creature, who am not worthy of the least regard from thee, whom I have so much neglected, and whose love and clemency I have too often abused.

II.

Pardon, I beseech thee, all my neglects of thee, and thankfulness to thee, and offences against thee, and settle in me an unmoveable faith in thy infinite mercies, a constant love and cheerful affection to my duty, and a readiness of heart to obey thee, and to submit to thy wise appointments in every condition. Preserve in my mind such an high esteem of thy infinite wisdom and goodness, that I may be perfectly satisfied under all the events and issues of thy providence; and whatsoever thou art pleased to order for my portion, Lord, help me to be perfectly contented and well pleased with it, believing it to be the result of thine infinite wisdom and goodness.

III.

Assist me, I beseech thee, with such a measure of thy grace, that religion may become my temper and constitution, and thy holy will my joy and pleasure, my full content and just satisfaction,

faction; that I may always take upon me and bear the cross of Christ with a pliable submissive frame and temper of spirit, a free, sincere, entire obedience to his laws, and learn of him to be meek and lowly of heart, that I may find rest unto my soul. Unto thee, O Lord Jesus, I commend my self, I trust thee with my health, my estate, friends, and all that I have; allot what thou pleasest for me, let it be unto me according to thy will. Not my will, but thy will be done. Amen.



A

New-Year's-Gift.

PART V.

MEDITATION I.

Wednesday's Weekly Fast.

Luke xviii. 13. *And the Publican standing afar off, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

I.

Consider, O my soul, our good God created man, that he might never want an eternal subject of his mercy; that he might have a being to which to impart his goodness, and distinguish from the rest of the creation, by greater instances of that mercy which is over all his works. And when sin had made a breach betwixt God and man, and his mercy might have given place to the severer attribute of his justice, his

his wisdom and power were set on work to restore sinners to a possibility of that mercy they had justly forfeited.

II.

He gave his son that they might not perish; sent him from heaven to preach *Repentance* and *Remission* of their sins, and was content he should *die*, to capacitate them to live: And the blessed *Jesus*, that he might be the Image of his father's *love* and *goodness*, as well as *glory*, came on purpose to be the saviour of them that were lost: and that he might be so, has constituted an order of men to beseech sinners in his stead to be reconciled unto God, and with an undistinguishing goodness has tender'd a pardon to all that return to him by repentance.

III.

Thou, O God, has told us, that *thou desirest not the death of a sinner, but rather that he should turn from his sin and be saved*; and can I think thou canst contradict thy self, or believe 'tis thy will I should perish, when thou hast said, thou *wouldst have me return and live*? thou gavest thy son, that *whosoever believeth in him, should not perish, but have everlasting life*; and *wouldst have all men come to the knowledge of thy truth, that they might be saved*; and shall I distrust that goodness that

that is thus freely tendered to all the world?

IV.

'Tis true, I am a sinner; but 'tis to such that need, and 'tis to such that God has tender'd mercy. I am a notorious offender but 'tis for such *Christ* has died. I am weary and heavy laden, and my iniquity is greater than I can bear; but 'tis to such that *Christ* has promised rest.

V.

O my God, let me never frustrate the designs of that mercy which alone is sufficient for me. Let me never question that merit that is enough to save the world, nor doubt of that goodness which nothing but my own impenitence can deprive me of; but let thy sparing and forbearing mercy lead me to repentance, and work in me an ingenious sorrow and grief for all my sins, such as thou hast required and wilt accept.

The PRAYER.

O God, who didst severely punish our first parents for eating the forbidden fruit, and hast recommended to us the necessary duties of abstinence and fasting; grant, I beseech thee, that by observing diligently thy holy discipline proposed to us, in the laws and practice of thy church, I may correct my levities, and revenge

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my excesses, and subdue my irregular appetites, and frustrate the temptations of the enemy, and secure my perseverance, and daily proceed to new degrees of virtue and devotion, till in the end of my life, I receive the end of my labours, the salvation of my soul in thy heavenly kingdom, thro' our Lord Jesus Christ thy Son, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

MEDITATION II.

Friday's Weekly Fast.

Matth. xvii. 21. *This kind goeth not out, but by prayer and fasting.*

I.

IF I desire and am resolved to be a Christian, I must in the first place renounce my self, I must mortify my carnal lusts and worldly affections. This I am told by Christ himself; and if I do not believe him, why do I call him Lord, and profess to trust in him as my Saviour? But if I do believe him, why do I not act accordingly?

II:

O my blessed Lord, how frequently and unhappily do I forget that thou art my master, and I thy servant; that my chiefest business is to do thy will; and that my greatest happiness as well as duty, is to obey thee? Is it not because I also forget that

that thou didst redeem me from a most wretched slavery? That thou didst pay an immense price for me? That thou becamest a servant for me, before thou requirest any service from me; and that thou didst first love me before thou didst intreat my love?

III.

But, O my gracious God, I have not only forgotten my obligations to thee, but have many times acted contrary unto them: my Sins I must confess are both very many and exceeding great, frequently repeated, and of long continuance. I have abused mercy, and may therefore expect judgment; and what can I now plead to avert the sentence, or where shall I have a peace-offering which may not be despised? I can give nothing but what is thine already; and I can suffer nothing but what I have deserv'd.

IV.

I am told, nothing is more acceptable than a broken heart; but can an heart polluted with guilt, and enslaved to the power of sin, be a fit sacrifice for so glorious, so holy, and pure a God? Can he like that which I abhor? Yes, he hath said it, who best knows what will please himself; if he value it, it is worthy; for the worth of any thing is to be judged by his estimate of it.

it. O my God, enable me (I beseech thee) to present thee with such a broken and contrite heart, as thou hast required, and wilt accept.

V.

Lord, had I offended any earthly prince that had power over me, in that grievous manner that I have offended thy divine Majesty, I should be loaded with irons, and cast into a dungeon, and never be admitted to see his face, or to beg his pardon. But thou givest me liberty, and invitest me to plead for my self; to come and prostrate myself at thy feet, to implore thy mercy, to retract my folly, and shew how much I am grieved for it! and if I am sincere in this, I am assured of thy pardon, and that thou wilt receive me into favour again.

VI.

Lord, I beseech thee, as it is written in thy book that I have sinned, so therein let it be register'd, that I truly repent; that I judge and punish my self, and endeavour what I can to undo and recal it again. Let the penance I here perform, my sighs and tears, my prayers and bitter sorrows, qualify me for thy pardon, and entitle me to the merits of thy precious blood; and let my love to thee be proportionable to my

sins

sins, and thy great mercies, that I may hear that blessed voice; *much is forgiven thee, because thou lovest much*; and I may go and sin no more.

THE PRAYER

O *Blessed Jesus, who by thy holy doctrine hast taught us to fast, and watch, and pray, and by thy blessed example powerfully engaged us to follow thy steps; I beseech thee vouchsafe me thy grace, so to mortify my body, by withdrawing the fuel from my unruly passions, and to reduce my immoderate sleep to the measures of necessary refreshment, that my mind may the better be disposed for prayer and meditations; and I may so devoutly celebrate here the fasts and festivals of thy church, that I may eternally rejoice with thee hereafter in the Kingdom of thy glory, where with the Father and the Holy Ghost thou livest and reignest ever one God world without end. Amen.*

MEDITATION III.

Ash-Wednesday.

Luke iv. 2. *In those Days he did eat nothing.*

I.

WE fix our affections so passionately on the things of *this world*, that it is hard to bring our selves to due reflections on the *other*; and so difficult to ascertain the thoughts of both together,

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that

that it is hard, if not impossible, for the best of men to preserve a just *Idea* of another life, whilst they give up themselves to the hurry and noise of this. Solitude and abstinence are great friends to devotion: but the world is an utter enemy to any thing that is good; it ties our thoughts and affections fast to it self, and it is in vain to think of heaven without renouncing earth.

II.

Let us therefore withdraw our minds from this world, and all its sensual delights, that we may cleave intirely unto God, that our thoughts and affections may follow him alone. And do thou, O most gracious *Jesu*, who didst *fast forty days and forty nights, and wast afterwards an hungred*: Do thou, I beseech thee, teach me both the duty and benefit of fasting, and let me not at any time eat or drink without such a temper and moderation as may better enable me for thy service. But on all seasons and occasions of fasting prescribed either by thee or by thy church, make me impartially strict and severe to my self, in communion with thy saints, in sorrow for my sins, and in memory of thy sufferings; denying my self not only pleasant bread and palatable drink, but all manner of sustenance, for a time proportionable

proportionable to my frailty, (in conformity to thine example, who in those days didst eat nothing) as a just acknowledgment how unworthy I am of enjoying the privilege which the first man's unruly appetite forfeited in paradise, and as a fit occasion to remind me of *hungering and thirsting after righteousness*, by the sense of my bodily wants.

III.

And whensoever thou givest me grace or leisure to retire my self for the exercise of devotion; help me, I beseech thee, both to sanctify my retirement by prayer and fasting, and to spend my time *in judging my self, that I be not judged of the Lord*; in punishing my self that thou mayst spare me, in returning from my sins, that thy judgments may be turned from me.

IV.

Grant that by a lively faith I may so meditate on the mysteries of thy life and passion, that those scourges which rent thy sacred body, those thorns which pierced thy precious head, may penetrate my hard and unrelenting heart: make me truly penitent and willing for the love of thee to undergo all that mortification and self denial, which is requisite for the subduing of my lusts. And

whensoever it shall please thee to inspire me with holy thoughts and resolutions, incline my heart chearfully to follow the motions of thy blessed spirit, that I may never incur the guilt of resisting the Holy Ghost.

V.

O my dear *Jesu*, be thou my company in solitude, my food in fasting, and the great joy of every feast I celebrate: Be thy divine graces my choicest viands, and thy laws my study, thy works my praises, thy mercies my enjoyments, thy Majesty my fear, thy love my comfort, thy wisdom my instruction, thy goodness my guide, and thy sacred presence my guard all the days of my pilgrimage in the wilderness of this world.

The P R A Y E R.

I.

O *Holy and ever-blessed Lord God, who hast commanded me to wait upon thee in secret: grant that I may behave myself so in thy presence, that thou, who seest in secret, may vouchsafe to reward me openly. Take from me, O Lord, all worldly thoughts, and give me grace so to set my affections on thee, and things above, that none of the charms or temptations of this world may be able to draw them down from thee.*

II. Make

II.

Make me sincere in all my duties, and let me not deceive my own soul: For thou, O Lord, canst not be deceived with a careless, and formal, and lifeless performance of them: Thou requirest truth in the inward parts: O purge me from all hypocrisy and insincerity, and grant I may make my approaches to thee with a reverence some way answerable to thy awful Majesty; a contrition answerable to the greatness and number of my sins, and that, while I am in thy presence, I may do nothing which may dishonour thee, or wound my own soul.

III.

Give me grace to use such abstinence that my flesh may be subdued to the spirit; teach me to use this act of discipline so, that it may become an act of religion, and be a means of improving me in all piety and holiness and virtue: Forgive all my frailties and imperfections, and be not strict to mark what I have done or shall do amiss, but deal with me according to thy mercy and loving-kindness, and accept my imperfect service, for the sake of Jesus Christ, our blessed Lord and Saviour. Amen.

Meditations and Prayers
ON THE
PASSION,
FOR THE
HOLY WEEK'S FAST.

MEDITATION IV.

Monday before Easter.

Luke xxii. 2. *And the chief Priests and Scribes sought how they might kill him, for they feared the People.*

I.

O Blessed Jesus, who didst inspire thy holy prophets to foretel thy sorrows, and publish them with exact care, by not only speaking thy words, but the more to affect us, sometimes putting on thy Person; O let our eyes run down with water, and our hearts faint away with grief, while we remember the Sufferings of our Lord, and hear his sad Complaints.

II. I

II.

I gave my Back to those that scourged me, and my Cheeks to those that pluck'd off the hair: I turned not away my face from shame and spiting: my enemies speak evil against me; they say, when shall he die, and his Name perish? Yea, my familiar friend, who did eat of my bread, has lifted up his heel against me. They compassed me about with words of hatred, and fought against me without a cause; they have rewarded me evil for good, and with hatred they have requited my Love.

III.

I am poured forth like water, I am taken away as a shadow when it declineth; my heart within me is as melted wax, and all my bones are out of joint; my strength is dried up like a Potsherd, and my tongue cleaves to the roof of my mouth; I expected some to pity me, and there was none; I looked for comforters, but I found not one.

IV.

O my God, my God, how far hast thou forsaken me! thou hast brought me into the dust of Death: our fathers cried unto thee, and were delivered, they trusted in thee, and were not confounded; but I am a worm, and no man, a reproach of men, and despised of the people; all they that see me, laugh me to scorn, they shoot out the lip, and shake the head, saying, He
trusted

trusted in God that he would save him, let him deliver him if he delights in him. Be not far from me, O Lord my strength, for trouble is nigh, and there is none to help me.

V.

The assemblies of the wicked have inclosed me about, they pierced my hands and my feet; I may tell all my bones; they gaze and stare upon me, they part my garments among them, and on my Vesture they cast Lots; they gave me gall to eat, and in my thirst vinegar to drink. All these sad things, O Lord, thy prophets foretold, to prepare our faith for such truths; all these indeed they expressly foretold, but could there be found such wretches as would act them?

VI.

Yes, O my God, thine own selected nation conspired against thee, and after innumerable affronts, most barbarously murdered thee. This too, even this thy cruel death thou plainly foreshewdst; The inhabitants of Jerusalem shall look on me, whom they pierced. But, O you holy prophets! what was the dismal Cause that shed the blood of this spotless Lamb? He had (they quickly answered) done no iniquity, neither was guile found in his mouth. He was cut off from the land of the living; for the transgression of

of the people was he stricken. He poured out his soul to death, and he was number'd with the transgressors: he bore the sins of many, and made intercession for the Transgressors.

VII.

All we like sheep have gone astray, and God laid on him the iniquity of us all: He was wounded for our transgressions, and bruised for our sins: the chastisement of our peace was upon him; and by his stripes we are healed. Oh how adorable are thy counsels, O Lord, how strangely endearing the ways of thy love! O blessed Jesu, who tookest upon thee our infirmities, to bestow on us thy own perfections! heal us thou great phylician of our souls; and let us sin no more, least a worse thing befall us. Heal us by the mystery of thy holy incarnation: instruct us by the meekness of thy humble birth.

VIII.

Heal and save us by the precious blood of thy circumcision, when thou tookest upon thee the sweet and ever-blessed name of *Jesus*; a name signifying thy kind design which was the saving of thy people from their Sins. Strengthen our faith in thee, O Lord, by thy wondrous Miracles; confirm our hope, and inflame our love by thy kind and meritorious passion. Heal us, O
thou

thou great physician of our souls, and let us sin no more, lest a worse thing befall us.

THE PRAYER.

I.

O Lord God, whose power is infinite, and purity such as cannot endure the beholding any thing that is unclean; how shall I, sinful dust and ashes, presume to present my self before thee! when I look on the vileness of my nature, and the sinfulness of my life, I cannot chuse but cry out, and say, woe unto me, I am undone, I am of polluted lips: the very prayers I make to crave pardon for my sins, are stained in the uttering, and must needs add to my transgressions, if thou in justice should weigh and examine them.

II.

But, O Lord, thou art a God of infinite compassion, who wouldest not the death of a sinner, but rather that he should be converted and live; thou hast not only allowed me, but commanded me to call upon thee in all my troubles and distresses; thou hast promised forgiveness to all those that with hearty repentance and true faith turn unto thee; in obedience therefore to thy command, and encouraged by thy promise, I here prostrate my self before thee, renouncing all merit and trust, confidence and affiance in my self, and relying only on thy mercy, and the sovereign mediator of my Lord and Saviour Jesus Christ.

III. O

III.

O Lord, hear thine own son for me; O Lord, hear thine own spirit in me, that blessed spirit of thine which makes intercession for me with sighs and groans that cannot be expressed. Pardon and forgive all my sins, both original and actual, of omission and commission; of thought, word and deed; of ignorance, infirmity, or presumption, which I have at any time committed against thee; nail them to the cross of Christ, that they may never rise up in judgment against me, either to shame me in this world, or condemn me in the world to come. Amen.

MEDITATION V.

Tuesday before Easter.

Rom. v. 8. *But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.*

I.

WE by disobedience were banished from paradise, and our gracious Lord has received us into his own kingdom: He has set up a kingdom of grace on earth to prepare us for his kingdom of glory: We wander'd up and down in the wilderness of error, and he has guided us into the way of truth: We were by nature the children of wrath, and he has mediated our peace with his

his offended father: We were become the slaves of sin, and he has bought our freedom with his own blood: We were in bondage to the dominion of satan, and he has overcome and confin'd his power: We were in danger of sinking into hell, and he has saved us from that bottomless pit. The gates of heaven were shut up against us, and he went up himself and open'd them to all believers, dissolving for ever the terrors of death, and rendring it now but a passage into life.

II.

O dearest Lord, who madest us first of nothing, and restoredst us again when we had undone our selves; who wouldst at any rate redeem us from misery, at any rate procure our felicity; how came we wretches to be so considered! how came we sinners to obtain such favour! that from thy throne of glory, where seraphims adored thee, thou shouldst descend to our earth, where slaves affronted thee.

III.

That thou shouldst lead a life of poverty and labour, and die a death of shame and sorrow; that thou shouldst do all things for such vile creatures as we are, without the least concern or benefit to thy self; only to raise us up from our humble dust, and set

us to shine with thy glorious angels. O infinite goodness! the bounteous author of all our hopes, and strong deliverer from all our fears? What shall we say to this thy excessive charity? What shall we render for these thy unspeakable mercies? If we search over all we have, we can find nothing to return thee, but what thy self has freely given us. If we search over all thou hast given us, we can find nothing thou expectest, but that we use thy gifts to thy glory, and our own happiness.

IV.

O may our souls perpetually bless thee, and every minute of our time be spent in thy service. Let us not live, O Lord, but to love thee, nor breathe but to speak thy praise, nor be at all, but to be thine. Proceed, my soul, to celebrate the praises of the Lord; go on with fresh attention to remember the mercies of thy God, whose wisdom has contrived to save mankind by so compendious a method, as may be expressed in one short word: he saw the only cause of all our ruin, was our love misplaced on this present world: He saw the only remedy of all our misery was to fix our love on the world to come.

V.

This therefore was his great intent, and in this concenter'd all his merits, to possess us with love, the end of faith, and the greatest of all divine graces, to change the bias of our wrong-set hearts by establishing in us new motives of charity; such as might strongly incline our affections, and effectually draw us to love our true good; such as might gain by degrees upon all mankind, and render salvation easy and universal: for this he came down from his father's bosom to teach us the rules of eternal life, that we might firmly believe those sacred truths which God himself hath told us.

VI.

For this he convers'd so long on our earth, to encourage and excite us by his own example, that we might chearfully imitate those virtues which he had practis'd: For this he endured so many sharp afflictions, and became at last obedient even to death, that we might patiently suffer whatever should befall us, when God himself was so treated by his creatures: For this he so often preach'd of the joys of heaven, and set them before us in so clear a light; that seeing so rich a prize hang at the end of our race, we might run and strain our utmost force to gain it.

VII. For

VII.

For this he ordained all the means of grace, and left the sacrament of his body and blood, that he might nourish in us the life of charity, and ravish our hearts with the sweetness of his presence: For this he assumed those strange endearing names of friend and brother, and spouse, to us poor wretches; doing more for us, O wonderful love! than all those names import, and far more than all our hearts could wish. Blessed, O glorious *Jesu*, be the wisdom of thy mercy, that has found so sweet and short a way to save us. Thou art, O Lord, the cause of our love, and love the cause of our happiness.

VIII.

By love we fulfil all thy commands, and in keeping thy commands there is great reward: By love we are reconciled to thee our God: By love we are translated from death to life: By love we are delivered from the fear of hell: By love we are adopted to be heirs of heaven: By love we are disposed for that blissful vision: By love we are secured of the enjoyment of our God, who by the sole perfection of his own free goodness, can never deny himself to those that love him; else would their very loving

him be the cause of great misery, since the misery of a soul is the want of what it loves.

IX.

Thus, O Lord, whatever thy holy Scriptures record of thee, in expressions suited to our low capacities; whatever they say of restoring all things, and repairing again the ruins of mankind; all is exactly verified by this one line, which may our thankful hearts repeat with joy; heaven is attained by love alone, and love alone by thee.

The PRAYER.

I.

O Lord, I confess that I am unworthy to come before thee, or to receive any favour from thee; for when I reflect on the pollution of my nature, I have just cause to cry out with the Leper, I am unclean, I am unclean; unclean by original corruption, which like a leprosy hath overspread all the powers and faculties of my soul; but I have defiled myself yet much worse by my own actual sins and wicked customs, which throughout the whole course of my life I have committed against thee.

II.

O Lord, what has my whole life been, but continual violation of thy just and righteous laws, and a neglecting of that good which has been offered unto me? I have committed much evil who might have received much good, sinn'd in
much

much presumption against thee, in thy nature, in thy attributes, in thy name, in thy word, in thy worship, and against my neighbour, in all those relations wherein thou hast placed me.

III.

O Lord my sins have not only been multiplied, but aggravated by these circumstances of knowledge, of love, of mercy, and of judgment; they have been sins of a crimson dye, because too often committed against convictions of conscience, against the motions of thy spirit, against the truth of thy word, against the wooing of thy love, against the strokes of thy wrath, still hardening my heart in disobedience and rebellion against thee.

IV.

I come therefore, O Lord, into thy presence at this time, disclaiming my own righteousness, and abhorring myself for all my former wickedness; and only in thy name, and for the merits, and through the mediation of my dear redeemer Christ Jesus, in whom alone thou art well-pleased, I beg thy gracious pardon, and I beseech thee not only to pardon my sins, but to assist me with thy grace, that I may subdue and mortify all my corrupt affections, and sinful inclinations.

Create in me a clean heart, O God, and renew a contrite spirit in me; make my heart to be sound in thy statutes, that I may never be ashamed; keep back thy servant also from presumptuous sins; let them not have dominion over me! Then shall I be upright, and I shall be innocent

from the great transgression; the words of my mouth, and the meditation of my heart shall be accepted in thy sight, O Lord, my strength and my redeemer. *Amen.*

MEDITATION VI.

Wednesday before Easter.

John xi. 50. *It is expedient for us, that one should die for the People, and not the whole Nation perish.*

I.

LORD, how does the world requite thy love! how ungrateful are we to thy blessed memory! We negligently forget thy sacred passion, or, which is worse, our sins renew thy sufferings. While we deprive others of their right, what do we else but divest thee of thy clothes? While we delight in strife and schism, what do we else but rend thy seamless coat? If we despise the least of thy faithful servants, are we not as so many *Herods* that scorned thee? If we for fear proceed against our conscience, how are we better than *Pilate* that unjustly condemned thee?

II.

By forsaking thy will to follow our own, do we not chuse a murtherer before thee?

By

By retaining a sharp and bitter malice, do we not give thee vinegar and gall to drink? By shewing no mercy to the poor afflicted, do we not pass by the cross as strangers unconcerned? Thus we again crucify the Lord of glory, and put him afresh to an open shame. Is this, O wretched and ungrateful creatures that we are, is this the duty we pay to the sacred memory of our dear redeemer? Are these the thanks our gratitude returns to that strange excess of our Saviour's love?

III.

When we sat in darkness, he took us by the hand, and kindly led us into his own light: we sought not him, but he came from far to find us; we look'd not towards him, but his mercy called after us; he called aloud in the words of melting tenderness, why will you perish, O you children of men? why will you run after empty trifles, as if there were no joys above with me? Return, O you dear-bought souls, and I will receive you; repent, and tho' you had really crucified me, I will forgive you.

IV.

Believe in *Jesus*, O my soul, and he will answer for thee: rely on him, and he will be thy security; love him, and thou shalt

partake of his satisfaction and merits: be humble, and he will exalt thee: repent, and he will forgive thy sins. Never let us doubt the favour of our God, if we can but esteem and heartily desire it; he that so freely gave us himself, will he not with himself give us all things else? Is not his painful life and bitter death a sufficient pledge of his love to us? Is not his infinite love to us a sufficient motive of our duty to him?

V.

A duty to which we are so many ways obliged, and wherein our eternity is so highly concern'd; surely they have little faith, and far less hope, who doubt the mercies of so gracious a God: mercies confirmed by a thousand miracles, and dearly seal'd by the blood of his son; that innocent blood which he freely shed for us, to appease the wrath of his offended father; that blood, whose every precious drop was worthy to save a world of Sinners.

VI.

O blest and all-redeeming blood which flowed so freely from the source of life; bathe our polluted souls in thy clear streams, and purge away all our impurities. Cleanse us, O merciful Lord, from our secret faults, and from those darling sins that most defile us;

us; wash out the stains which our ill example has caused in others, and those which our weakness has received of them. Let not them perish by our occasion, nor us be undone by theirs; but let our charity assist one another, and thy mercy pardon us all. Pardon, O gracious *Jesu*, what we have been, and with thy holy discipline correct what we are: order by thy providence what we shall be, and in the end crown thy own Gifts.

VII.

Shouldst thou, O Lord, have dealt with us in rigor, we had long since been sentenced to eternal death; long since our guilty souls had been snatch'd away, and hurried down to everlasting torments; but thy gracious mercy has reprieved our lives, and given us space to sue out our Pardons. Thou art the propitiation for our sins; and not for ours only, but for the sins of the whole World.

VIII.

Now is the time of acceptance, now is the day of salvation: let us demean ourselves as the servants of God, in fasting and praying, in watching, patience and charity: now is the time of acceptance with thee; now is the day of salvation for us: now let us

us mourn for our former offences, and bring forth fruits worthy of Repentance.

The P R A Y E R.

I.

O God who sentest down in the fulness of time, thy Son Christ Jesus to save the world from ruin, into which Adam's fall had plung'd it; that by dying for sinners, he might redeem us from eternal death; fill my soul, I beseech thee, with a deep admiration of this thy excessive bounty, and with a fervent love of thy self, whose love hath thus abounded towards us.

II.

And grant that this infinite love of thine may so powerfully endear to me my heavenly Master's precepts and example, that I may make it my constant endeavour to obey the one, and imitate the other, till a perfect image of thy Son be formed in me: grant this, O merciful Father, for the sake of Jesus Christ, thy Son, our Saviour and Redeemer, who died upon the Cross for our sins, and rose again for our justification, who with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

MEDITATION VII.

Thursday before Easter.

Luke xxiii. 21. *But they cried, saying, Crucify him, Crucify him.*

I.

MY God, who can complain of doing too much, if they consider the labours of *Jesus*, those painful labours that he freely undertook, and the humble task he so mildly stoop'd too? when he might have flown on the wings of cherubims, he chose to walk with us worms in the dust; when he might have called for manna from Heaven, in the sweat of his brow he would eat his bread; when he might have made the angels his footstool, he rather became the servant of his parents, living with them in their little cottage, and readily obeying even their least Command.

II.

There, in that humble privacy he increased in wisdom, and grew in grace and favour both with God and man; still by his pious candor gaining the love of those happy few that saw his Life. Happy they were that saw thy holy life, O glorious *Jesus*! and heard with joy and wonder thy
incomparable

incomparable sayings; that felt a gentle motion stir their hearts, to love and imitate so blest a Pattern. O that the same sweet spirit of grace might draw our minds, dear Lord, to thee! O that we could in every passage of our life, still actually reflect on the example of thine?

III.

Thy retirements were filled with holy speculations, and in the midst of business thy mind was free for Heaven: thy converse with others mispent no time; but bestowed every moment in excellent charity, to instruct the ignorant, and reduce the deceived; to comfort the afflicted, and heal the diseased; to convince the froward, and absolve the penitent, and persuade all the world to be truly happy. It was thy meat and drink to do thy father's will; O make it ours to perform thine. Take up thy cross, my soul, and follow thy Lord, for his yoke is easy, and his burthen light: *He humbled himself, and became obedient unto death, even the death of the cross, to rescue us from eternal death, and purchase for us the joys of Heaven.*

IV.

My God, who can repine at any sufferings, if they remember the afflictions of
Jesus?

Jesus? Those many afflictions he so patiently endured, and bore with silence all their weight, even from his humble cradle in the grott of *Bethlehem*, to his bitter cross on the mount of *Calvary*. How little do we read of glad and prosperous, how much of pain and grief, and perpetual affronts? sometimes abandoned by his nearest friends, and left alone among all his discomforts; sometimes pursued by his fiercest enemies, and made the common mark of all their spite: Sometimes they plot to ensnare him in his words, and enviously slander his miraculous deeds: Sometimes they tumultuously gather about him to gaze at and abuse this man of sorrows: Sometimes they furiously seize on his person, and hale and drag him along the streets: At last they all conspire to take away his life, and condemn him to a sharp and cruel Death.

V.

Have you not seen a harmless lamb stand silent in the midst of ravening wolves? So stood the Prince of peace and innocence, besieged with a ring of savage *Jews*. When they blasphemed him, he replied not again; and when they injuriously struck him, he only observed their rashness; when they provoked him with their utmost malice, he pleaded

pleaded their excuse; and when they killed him, he earnestly prayed for their pardon. O strange ingratitude of human nature, thus barbarously to crucify the world's redeemer; O admirable love of the world's redeemer, thus patiently to die for human nature!

VI.

Say now, my soul, for whom thy dearest Lord endured all this, and infinitely more, canst thou complain of a meanly furnished house, when the Son of God had not where to lay his head? We wear the badge of a crucify'd Lord, and we shrink back at every cross we meet? We believe in a God that was crown'd with thorns, and shall we abide to tread on nothing but roses? before our eyes, O *Jesu*, we see thee humble and meek, and shall thy servants be proud and insolent?

VII.

We see thee travel up and down poor and unregarded, and shall thy followers strive to be rich and esteemed? Thy charitable labours were maliciously slander'd, and shall not our faults have the patience to be reprov'd? Thou didst not disdain to be call'd, though in scorn, the *Carpenter's* son, and cannot our lowness bear a little disparagement?

disparagement? O how unlike are we to that blest original, who descended from heaven to become our pattern! how do we go astray from that sacred path, which the Holy *Jesus* traced with his own steps?

VIII.

Pity, O dear redeemer, the infirmities of thy children, and strengthen with thy grace our fainting hearts: Arm us, O glorious conqueror of sin and death, against all the fears and terrors of this world: Arm all our powers with those celestial virtues of faith, hope, and charity, that we may still go on, and resolutely meet whatever stands in our way to heaven. If we must suffer as Christians, since we have deserved it as sinners; Lord, help us to bear it with patience as becomes thy servants.

IX.

Dearest *Jesu*! when I consider what thou hast done and suffered for us, and what we have done against thee and our selves; I am amaz'd at the wonders of thy goodness, and confounded at the vileness of our misery: Our sins were the cause of thy cruel death, yet still we permit them to live in us. We entertain the work of thine enemies, and treacherously lodge them in our own bosoms, preferring

preferring a petty interest before thy favour and grace, which are better than life itself.

X.

Many, we confess, are the follies of our life, and our consciences tremble at their own great guilt; many are the times thou hast graciously pardoned us, and still we relapse and abuse thy clemency. The memory of our transgressions is bitter to us, and the thoughts of our ingratitude extremely afflict us; but is there, O my *Jesu*, any stain so foul, which thy precious blood cannot wash away? Is there any heap of sins so vast, as to exceed the number of thy infinite mercies; No, thou canst forgive more than we can offend: but thou wilt not forgive unless we fear to offend; unless we seek to thee for peace and reconciliation, and humble our selves in thy holy presence.

XI.

Wherefore behold, O Lord, we humbly prostrate our selves before thee; open thou our lips freely to accuse our selves for all the sins we have at any time committed? and let the consideration of thy cruel sufferings brighten our sorrow for, and confirm our detestation of them, that we blush not to confess what we fear not to do.

The PRAYER.

O Gracious Lord, who for our sake didst give thy dear Son to suffer inexpressible anguish and pain, commensurate to thy own love, and our miseries, which were infinite, that he might redeem us from eternal death, and purchase for us an inheritance in heaven: dispose me by love, thankfulness, humility and obedience to receive all the benefits of his passion. And grant that I may never think any austerity or mortification too much to be undergone for that great guilt which I have contracted by my sins; and for which it was necessary my redeemer should thus be punished. And whatsoever shall be wanting in my sufferings for the iniquities I have committed, heal with the stripes of my crucified Saviour, who came to shed his blood a ransom for the world; to whom with thy self and the Holy Ghost, be honour and glory now and for ever. Amen.

MEDITATION VIII.

Good-Friday.

Matth. xxvii. 50. *Jesus, when he had cried again with a loud voice, yielded up the Ghost.*

I.

BEhold, O my soul, with devout meditation, the sufferings of thy wounded Jesus, which were the wonder and astonishment of heaven and earth. Behold with what profound humility and silence the

X

great

great Lord of the world condescends to undergo the punishment of Slaves. Behold with what patience this innocent lamb yields to have his body plow'd and furrowed by merciless Infidels. Behold him naked, helpless and unpitied, whilst the furious executioners tear his skin and tender flesh with forked scourges, to satisfy the cruelty of a barbarous Multitude.

II.

Behold those powerful hands extended in misery, which so lately had cured the *Blind* and *Deaf*, cleans'd the *Lepers*, and loos'd them that were bound by *Satan*. Behold those adorable feet pierc'd with nails, which had gone about doing continual Good. Behold that sacred body hanging upon the cross, naked and expos'd to all manner of shame and torment, in which all the treasures of wisdom and power were hid. Behold that face more beautiful than the sons of men, which comforted the afflicted, and the light of whose countenance the fathers and prophets had so much desired, changed into the paleness and horror of death.

III.

Lord ! how insatiable was the malice of the chief priests and elders, who persuaded the multitude to cry out at once, *Away with this*

this Man, and release unto us Barabbas? what was this but to say, destroy the innocent, and give unto us a traitor, and a thief: Away with the prince of peace and universal charity, and leave unto us the author of Sedition? Put him to death who has raised up the dead before us, and give unto us a known Murtherer.

IV.

But what hast thou done, O beauty above all beauties? and how hast thou deserved this, most amiable love, that thou art thus exposed, vilified, and tormented? What is thy crime, and the cause of thy grief? what is it that has laid thee on the altar of the cross, naked, bleeding, tortured and dying? is it not, as thy holy prophets long since declared, that thou shouldest pour out thy soul to death, that thou shouldst be cut off from the land of the living, and all for the transgressions of the people? the Lord has laid on thee the iniquities of us all: Thou art wounded for our transgressions: thou art bruised for our sins: the chastisement of our peace is upon thee; and by thy stripes we are healed.

V.

Sing then, all you dear-bought nations of the earth, sing hymns of glory to the holy

Jesus; sing every one who pretends to felicity, sing praises to the God of our salvation; to him who for us endured so much scorn, and patiently received so many injuries; to him, who for us sweat drops of blood, and drank of the dregs of his father's wrath; to the eternal Lord of Heaven and earth, who for us was slain by the hands of the wicked; who for us was led away as a sheep to the slaughter, and meek as a lamb, opened not his Mouth.

VI.

Whither, O my God, did thy compassion carry thee? how did thy charity so far prevail with thee? was it not enough to become man for us, but thou must expose thy self to all our miseries? was it not enough to labour all thy life, but thou must suffer for us even the pains of death? no, gracious Lord, thy mercy still observed some wants in our nature as yet unsupplied: thou sawest our too much fondness of life needed thy parting with it, to reconcile us to death: thou sawest our fear of sufferings could no way be abated, but by freely undergoing them in thine own person: thou sawest our souls so deeply stained with guilt, that without shedding thy blood we could have no Remission.

VII. A.

VII.

Awake, my soul, and speedily prepare thy richest sacrifice of humble praise: awake, and summon all thy powers to adore our great redeemer: to him let us reverently go, and offer our devout hearts at his feet: let us remember every passage of his love, and desire that none may escape our Thanks. O what excess of kindness was this! what strange extremity of love and pity! the Lord is sold that the slave may be free: the innocent is condemned, that the guilty may be saved; the physician is sick, that the patient may be cured; and God himself dies, that man may live. Tell me my soul, when first thou hast well considered, and looked about among all we know; tell me who ever wished us so much good? who ever loved us with so much tenderness?

VIII.

What have our nearest friends done for us, or even our parents, in comparison of his charity? no less than the Son of God came down to redeem us; no less than his own dear life was the price he paid for us: what can the favour of the whole world promise us, compared to this miraculous bounty? no less than the joys of angels are

become our hope, no less than the kingdom of heaven is made our inheritance.

IX.

To thee, O God, we owe our selves, making us after thine own image; to thee, O Lord, we owe more than our selves, for redeeming us with the death of thine only Son; nor was our ruin so soon repaired, as at first our being was produced. Thy power to create us said but one word, and immediately we became a living soul: But thy son to redeem us both spake much, and wrought more, and suffered most of all: To redeem us he humbled himself, and took upon him all the infirmities of our miserable Nature.

X.

He patiently endured hunger and thirst, and the malicious affronts of enraged enemies: How many times did he hazard his life, to sustain with courage the truths of heaven! How many tears did he tenderly weep, in compassion to his blind ingrateful country! How many drops of blood did he shed in that doleful graden, and on the bitter Cross! the cross where after three long hours of grief and shame and intolerable pains, he meekly bowed his fainting head, and in the agony of prayer yielded up the

Ghost.

XI. O

XI.

O blessed *Jefus*, how much doth thy love differ from ours! *love* brought thee down from heaven to us; but how few of us doth it carry up thither unto thee? *Love* made thee die the most shameful death; but it doth not make us live the most glorious Life. *Love* made thee endure the forest pains; but alas, it doth not make mankind take the pleasure of following thy steps to the greatest happiness. *Love* made thee think perpetually on such poor wretches as we are; but how seldom are our minds fixed, or how small is the number whom love inclines to think upon thee? *Love* persuaded thee to come to us when there was nothing to call thee, but only our great miseries; but it doth not bring us all to thee, when we are moved by the merits and precious promises of so great a love. O dearest Saviour, what wilt thou do with such vile, such wretched hearts as these of ours? Canst thou endure so much, as to look upon such souls as are so frozen before thy fires? O Love shed one beam more upon our icy hearts, and melt them into love; breathe thy soul and life into us, and overcome our souls with thy love, thy mighty, thy wonderful, thy most stupendous Love.

XII.

O my adored redeemer, who tookest upon thee all our miseries, to impart to us thine own felicities! can we remember thy labours for us, and not be convinced of our duty to thee? Can our cold hearts recount thy sufferings, and not be inflamed with the love that suffered? Can we believe our salvation cost thee so dear, and live as if to be saved were not worth our pains? Ungrateful we, how do we slight the goodess of our God! how carelessly comply with his gracious designs! for all his gifts he requires no other return, than that we hope still more, and desire still greater blessings, and improve them all to our own happiness: For all his favours he seeks no other praise, than our following his steps till we arrive at his Glory.

XIII.

O glorious *Jesu*, behold to thee we bow, and humbly kiss the dust in honour of thy death: behold thus low we bow to implore thy blessing, and the assistance of thy special grace, that we may wean our affections from all vain desires, and clear our thoughts from all impertinent fancies: that our lives may be entirely dedicated to thee, and all the faculties of our souls to thy holy service; that our minds may continually study thy
Knowledge,

knowledge, and our wills grow every day stronger in thy love, and our memories faithfully lay up thy mercies, and both tongue and heart be continually disposed and often employed to praise thee; to praise thy incomparable love, which has done and suffered so much for lost Mankind.

The P R A Y E R.

I.

I Adore thee, O blessed Jesus, I acknowledge thee to be the Son of God most high; I behold thy glory shining through the blackest clouds of thy shameful sufferings. Then thou appearedst to be the chosen of God, even when thou wast scorned and rejected of men. Great was the splendour of thy Majesty, under the mockery of a crown of thorns, and under the reproach of the cross itself. And great was thy love, O thou lover of souls, who wouldst shed thy own most precious blood to work and confirm thy faith in our hearts, that believing on thee, we might have life through thy name. How infinitely are we indebted to thee, who hast so dearly purchased our eternal joy with thy most bitter sorrow!

II.

I dread to think that thy precious blood should be lost and spilt in vain for me; that so great a prize should be cast away, wherewith thou hast bought me. O dearest Lord, preserve
in

in me such a lively sense of thy grief and sorrow, of thy pain and anguish, that I may perfectly hate the cause of all thy torments, and look upon every sin as the most fearful curse that can befall me.

III.

Behold, O God, the bleeding wounds of thy well-beloved Son; remember how his body was broken for us, and his blood poured out. O hear his dying groans, regard his agony and bloody sweat; by his cross and passion, let my sins be blotted out: I have nothing to plead, if he has not done enough, and fulfilled all thy will. But since he hath laid down his life in obedience to thee, O let me by virtue of this voluntary sacrifice obtain thy gracious pardon.

IV.

Fix my thoughts so constantly upon his dying love, and affect my heart so mightily therewith, that I may chearfully undergo any pains to be made like to him, in his humility, in his obedience, in his resignation of himself to thy wise will and pleasure, in his meekness, in his charity and forgiveness of his enemies, in his willingness to quit all things for thy name sake, and to trust both soul and body with thee in well-doing, and contented in suffering whatsoever it be that thou requirest of me. Now to him that loved us, and washed us from our sins in his blood, and made us kings and priests to God, even the Father: To him be glory and dominion for ever and ever. Amen.

MEDITATION IX.

Easter-Even.

Matth. xxvii. 59, 60. *And when Joseph had taken the Body, he wrapped it in a clean linnen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed.*

I.

IF we rejoiced for ourselves in the sufferings of our Lord, let us now rejoice for him, that his sufferings are ended: now that the fowler's net is broken, and the meek and innocent dove escaped; now that the cup of bitterness is past away, never to return again. Never again, O dearest *Jesu*, shall thy blessed eyes weep, nor thy holy soul be sorrowful to death: Never shall thy precious life be subject any more to the bloody malice of ambitious hypocrites.

II.

Never shall thy innocence any more be exposed to the barbarous fury of an ungrateful multitude; but thou shalt live and reign for ever, and all created nature perpetually adore thee. O happy end of well-endured

endured afflictions! O blessed fruits that spring from the cross of *Jesus*!

III.

Behold the ragged Purple now turned into a robe of light, and the scornful reed into a royal scepter: the wreath of thorns is grown into a sparkling diadem, and all his scars polish'd into brightness: his tears are now all changed into joy, and the laughter of his persecutors into sad despair. *Herod* long since perished into miserable contempt, and *Pilate* still trembles with everlasting fears: the impenitent *Jews* are scatter'd over the world, to attest his truth, and their obdurate blindness; but himself is crown'd with eternal triumphs, and the souls he has redeemed shall sing his victories for ever.

IV.

Blessed be thy name, O holy *Jesu*, and blessed be the mercy of thy providence, who hast cast our lot in these times of grace, and designed our birth in the days of light, when we may clearly see our ready way, and directly go on to our glorious end. Till thou appearedst, (O thou light of the world, our miserable earth lay cover'd with darkness: Till thou went'st away, O thou sovereign Lord of life!

life! the kingdom of Heaven was close shut up: But when thou hadst overcome the sharpness of death, thou didst open the kingdom of Heaven to all believers.

V.

Thou didst communicate thy joys to all the world, and display the bright glories of thy happy kingdom to all that esteemed so blest a sight, and stood prepared to entertain thy coming: as for the rest, whose eyes are shut, or turned away by their own malice, thy presence yields them no more joy than light to those who will not see: but the hearts that love thee, thou fillest with gladness, and overflowest them with an ocean of heavenly delights.

VI.

Praise our Lord, O you children of men! praise him as the author of all your hopes! Praise our Lord, O you blessed of heaven; praise him as the finisher of all your joys! Sing, O you reverend Patriarchs and holy Prophets; sing hymns of glory to the great Messias! Sing and rejoice all you ancient Saints, who have so long reposed in the bosom of *Abraham*; bring forth your best and purest Incense, and humbly offer it at the throne of the Lamb! the Lamb that was slain from the beginning

ning of the world, by the sprinkling of whose blood you were all saved. O still sing on the praises of the king of peace, and blefs for ever his victorious mercy! It was he dissolved the power of darkness, and brake in sunder the bars of death: he has conquered death, and him that had the power of it, even the Devil, that his faithful followers might triumph over both.

VII.

O blessed *Jesu*, whose grace alone begins and perfects all our hope; how are we bound to praise thy love! how infinitely obliged to adore thy goodness! At any rate thou wouldst still go on, to heal our weak and wounded nature, even at the price of thy own dearest blood, thou wouldst finish for us the purchase of Heaven.

The PRAYER.

A *Imighty and immortal Saviour, who wert victorious in thy sufferings, and triumphant upon the cross, and wert always present with thy Church, either in thy person or by thy substitute the Holy Ghost, keep and defend thy flock from all heresy and schism; from mistakes in matters of faith, and all irregularities in practice; from desponding under afflictions, and from carelessness in prosperity; arm all thy servants with an invincible*

ble courage and resolution to live and die
 thine: Let the consideration of thy Passion
 engage us to bewail our sins, but let the con-
 sideration of thy Resurrection defend us, that
 we may not sorrow as men without hope; but
 that we may pass the time of our sojourning
 here in fear, and finish our course with joy,
 through thy merits and intercession, who art
 our only Mediator and Advocate. Amen.

MEDITATION X.

On Easter-Day.

Matth. xxviii. 6. *He is not here, for he is
 risen, as he said: come see the place where
 the Lord lay.*

I.

SING to our Lord a Psalm of joy, sing
 praises to the God of our salvation;
 sing with a loud and chearful voice; sing
 with a glad and thankful heart; say to the
 weak of spirit, be strong; say to the for-
 rowful, be of good comfort; tell all the
 world this soul-reviving truth, and may
 their hearts within them leap to hear it;
 tell them the Lord of life is risen again,
 and hath cloathed himself with immortal
 glory. He made the angels messengers of
 his victory, and vouchsafed even himself to
 bring us the joyful News.

II. O

II.

O my soul, adorn thy self with the garment of gladness; prepare thy most triumphant hymns to go forth to meet this great returning Conqueror. His warfare is now accomplished, and he hath passed through the scorn and cruelty of Men, the malice and rage of Devils, the just but severe anger of God, yea, the shadow of death, and the regions of eternal horror; and after all this thy surety is set at liberty; for he hath paid thy debts, and cancelled all those dismal bonds by which thou wert forfeited to eternal ruin.

III.

Blessed be he that cometh in the name of the Lord; we receive thee, dearest Saviour, as born to us a second time, and this shall be thy birth-day also, the nativity of thy empire, thy restoration to a state of Immortality. Thy former birth did shew thee to be the son of man, but this declares thee to be the son of God; and now we know that thou our redeemer livest, for thou thy self hast told us, *I am he that liveth, and was dead; and behold, I am alive for evermore.*

IV. This

IV.

This is the day which the Lord hath made; I will rejoice and be glad in it; the stone which the builders refused is become the head of the Corner. God hath raised up Jesus, whom they slew and hanged on a Tree. Him hath God exalted with his right hand to be a prince and Saviour, for to give repentance and remission of sins. And hath given us a lively hope through the resurrection of Christ Jesus, who hath brought life and immortality to light, being the first fruits of them that slept, and the Resurrection and the Life.

V.

How many ways did thy mercy invent,
O thou wise contriver of all our happiness! to convince thy followers into this blest belief, and settle in their hearts a firm ground of Hope: Thou appearedst to the holy women in their return from the sepulchre, and openedst their eyes to know and adore thee; thou didst purposely overtake in their journey two of the disciples, that were discoursing of thee, and madest their hearts burn within them to hear thee.

VI.

How didst thou condescend to eat before them, and invite them to touch thy sacred body! How didst thou sweetly in-

Y

vite

vite the incredulous *Thomas* to thrust his hand into thy side, and hast taken occasion from his hardness to believe, to facilitate the faith of thy church in After-ages. How often, O my gracious Lord, in those blessed forty days did thy charity forecast to meet with thy disciples, that thou mightest teach them still some excellent truth, and imprint still deeper thy love in their hearts, discoursing perpetually of the kingdom of Heaven, and establishing proper means to bring us thither?

VII.

O glorious *Jesu*, our strength and our joy, and the immortal life of all our souls! be thou the principal subject of our studies, and the daily entertainment of our most serious thoughts. Draw us, O dearest Lord, from the world and our selves, that we be not entangled with any earthly desires. Draw us after thee, and the odours of thy sweetness, that we may run with delight the way of thy commands: Draw us up to thee and thy throne of bliss, that we may see thy face, and rejoice with thee for ever in thy kingdom.

The PRAYER.

I.

ALL thy works praise thee, O holy Jesus; they all shew the greatness of thy power, and declare thee to be the Lord. How ought our hearts now to overflow with love to thee, the blessings of whose goodness so overflowed in all places, that none can tell the number of them? especially when we remember how by the mighty working of the same spirit which glorify'd thee so on earth, thou art raised from the dead, carried to Heaven, set at the right hand of God, and made the King of Glory. This is the Lord's doing, and it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it.

II.

Be thou honoured, and acknowledged, O blessed Jesus, by me and by all mankind, with the humblest, the most hearty and affectionate devotion to thy service. Be thou ever praised, as much as thou wast reproached and blasphemed; let thy name be sweet, and mentioned with delight and joy throughout all the world. Live, O blessed Jesus, in the glory where thou art enthroned, sit and reign there till all thine enemies be made thy footstool. I praise thee, I thank thee for the redemption which thou hast wrought for us by thy blood, and I rejoice in the victory which thou hast got over Hell and the grave by thy resurrection from the dead.

III.

O live thou for ever in my mind and heart, and be the daily delightful subject of my thoughts; direct and guide me in all my ways, and lead me unto thyself: raise up my affections to things above, where thou sittest at the right hand of God. Lord increase my faith, that it growing in strength, may work by a more vigorous love. Let me feel the power of thy holy spirit perpetually in my heart; that being led by the spirit, and mortifying thereby the deeds of the body, he that raised thee up from the dead, may also quicken my mortal body by his spirit that dwelleth in me. Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make me perfect in every good work to do his will, working in me that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

MEDITATION XI.

On Easter Monday and Tuesday.

I.

PRAISE our Lord, all you nations of the earth; praise him with the voice of joy and thanksgiving; praise him with the well-tun'd strings of your hearts; praise him with the sweetest instrument, a chearful obedience.

bedience. Let every one that pretends to felicity, sing praises to the God of our salvation: He is our full and all-sufficient redeemer: He has perfectly finished what he graciously undertook; for all our trespasses he has made satisfaction, for all our forfeitures he has paid the ransom. Our Lord, that was dead and buried, rose again the third day, loosing the pains of death, it being impossible that he should be holden of it: He left his grave, but not our earth, till he had raised a cloud of witnesses to his Resurrection.

II.

Every day of forty he appeared to some or other of his Disciples, to confirm their faith, open their understandings, and prepare their hearts to bear his ascension from them. *Christ* the third day rose again according to the scriptures, and was seen of *Cephas*, after that of the eleven, then of more than five hundred brethren together; moreover of *James*; then all the Apostles. Who can doubt the truth of these things which are render'd credible by so great a cloud of Witnesses?

III.

Bring to our Lord, all you his servants, bring to our Lord, the sacrifice of praise; bring

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to our Lord all you nations of the earth, bring hymns of glory to his great name: He is our God, and we his people, created by his goodness, to be happy for ever: He is our redeemer, and we his purchase, restored by his death to a forfeited Happiness.

IV.

Let us learn of him, and he will teach us his ways; let us follow him, and we shall walk in the light; for the law and its types were given by *Moses*, but grace and truth came by *Jesus Christ*. Come let us ascend to the house of our Lord, and celebrate this day with a holy joy, imploring his mercy for all we need, and blessing his bounty for all we have.

V.

Come let us adore our God, that redeemed us; and blessed be the mercy of our God, who has left no way untried that could possibly recover us; who not only offers us Salvation, but lays in means before-hand to make us accept it: Bless the Lord therefore, O my soul, and all that is within me bless his holy Name.

VI.

Blessed be thy holy name, O glorious Son of God! and blessed be thy mercy for ever: Thou hast perfectly fulfilled all that
the

the prophets foretold, and infinitely transcended all the wonders they admired; thou hast done enough to convince us into faith, and suffered enough to inflame us with thy love. Blessed be thy holy name, O glorious son of God, and blessed be thy mercy for evermore.

VII.

By seeking ourselves in this world of vanity, we lose both thee, O Lord, and our own souls; by seeking ourselves in thee and thy love, we find both thee and our own happiness; enjoying already a sweet possession of hopes, to end e're long in a sweeter fruition of glory. Thou art, O Lord, the free bestower of all we have; thou art the faithful promiser of all we expect.

The PRAYER.

I.

O *Holy and eternal Jesus, who hast overcome death, and triumphed over all the powers of darkness, sin, Hell, and the grave, manifesting the truth of thy promises, and the power of thy Divinity, by thy glorious Resurrection; preserve me, I beseech thee, from eternal death, and make me rise from the death of sin, and so to live the life of grace here, that I may partake of thy glory hereafter.*

II.

I believe the virtue of thy sacrifice to be everlasting, and that when thou hadst by thy self purged our sins, thou didst sit down on the right hand of the Majesty on high; and therefore I look for the assistance of thy good spirit, which thou hast promised, to enable me to purify myself, and to tread in the steps of thy humble, meek, and patient charity; that so I may be presented unblameable, and unreprouvable in thy sight, at the day of thy appearing. Now to him that is able to keep us from falling, and present us blameless before the presence of his glory with exceeding joy: To the only wise God and our Saviour, be glory, and majesty, and dominion, and power, both now and for ever. Amen.

MEDITATION XII.

On Ascension-Day.

Luke xxiv. 51. *And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.*

I.

LOOK up, O languishing world, look up and see how punctually our faithful Lord performs his word. When he had finished here that glorious work, which his goodness undertook for our redemption; when he had told us, what we ought to do,
and

and what to suffer for the kingdom of Heaven; when he himself had done more than he required of us, and suffer'd more than our boldest hopes could have expected from him; when he had wrought our salvation so far, that he saw his absence more expedient for us.

II.

He first prepares the hearts of his Disciples, and comforts their sorrows with these sweet words: *Children, I will not leave you orphans; but I will pray the Father, and he shall give you another Comforter, even the spirit of truth, who shall teach you all things, and bring to your remembrance whatever I have said unto you. Peace I leave with you, my peace I give to you; let not your heart be troubled, neither let it be afraid. I go to my Father, and to your Father; to my God, and to your God; I go to prepare a place for you, that where I am, there you may be also.*

III.

Behold; O my soul, our merciful Saviour was content, for our sakes, to stay here upon earth, when heaven long'd for his return. For the space of forty days he denied himself the full fruition of his glory, to dispel the sorrow, and confirm the faith of his Disciples. But now the day of his triumph

triumph is come, and the holy angels are sent to wait upon him; the heavenly singers that go before, cry, *Open your selves, ye everlasting doors, that the King of glory may come in*: To whom the angels which come out to meet him, answer in extasies of amazement, *Who is the King of Glory?* and all the Chorus that follow after reply, *Even the Lord of Hosts, he is the King of glory.*

IV.

Thus didst thou enter, O glorious *Jesus*, attended with thy blessed angels, and the glad train of thy new-deliver'd captives, the first-fruits of thy victory, and the earnest of more: Thus didst thou enter and repossess thy ancient throne, to reign eternally at the right hand of thy Father: May every knee bow low at thy exalted name, and every tongue confess thy glory; may all created nature adore thy power, and the Church of thy redeemed exult in thy goodness: may we all rejoice in thy glorious triumph, when thou ascendedst up on high, and ledst captivity captive, and in those gifts which thou receivedst for men, even for the rebellious also, that God might dwell among them.

V.

O my sluggish soul, how canst thou continually hover about this earth, when thy dearest *Jesus* is ascended above the skies: Raise up thy head, O my soul; look up, and behold the glory of thy crucified Saviour; he that was dead and laid in the grave, low enough to prove himself Man, is risen again, and ascended into Heaven, high enough to prove himself God. He is ascended, and has made the light his garment, and the clouds the chariots of his triumph. O blessed *Jesus*! whom have I in Heaven but thee, who wentest thither to open it to all thy faithful followers? What have I on earth but my hope, by following thee, to arrive at last where thou art gone before me? Whither should I look, but unto Heaven, now that thou, my dearest Lord, art ascended to prepare a place for me?

VI.

Live, glorious *Jesu*! live and reign eternally King of heaven and earth; may all thy blessed above perpetually adore thee, and all thy servants here continually praise thee; and every tongue confess that thou, O Lord, art most high in the glory of God the Father. Thou wert for us obedient

bedient to death, even the death of the cross; wherefore God has exalted thee, and given thee a name above every name, that at the name of *Jesus* every knee should bow, of things in Heaven, of things in Earth, and of things under the Earth.

The P R A Y E R.

I.

O Blessed *Jesus*, who after thy most glorious Resurrection, didst manifestly appear to thy Apostles, and in their sight ascendedst up into Heaven, to prepare a place for us; be pleased to supply all our wants, to excuse all our infirmities, to pity all our calamities, to pardon all our sins, and send down thy holy spirit of grace into our hearts, that tho' we walk upon the earth, yet our conversation may be in Heaven, where thou sittest at the right hand of God.

II.

Enable us, we beseech thee, always to demonstrate our belief of thy Ascension up on high, by our living and walking in the spirit, and no longer fulfilling the lusts of the flesh, and by improving all the grace thou sendest down to us, till we be fit to be translated from hence, and come to see what we now believe, and behold and enjoy thee in glory everlasting. Amen.

MEDITATION XIII.

On Whitsunday.

Acts ii. 1. *And when the Day of Pentecost was fully come, they were all with one accord in one place, &c.*

I.

O Blessed Jesus, thou art slow to punish thy enemies, but speedy to comfort thy servants. For no sooner was thy misery changed into glory, but we received the greatest demonstrations of thy affection; no sooner didst thou put on thy crown in heaven, but the earth felt the bounty of thy dispensations; for it was not possible for thee, sweetest Saviour, to let thy promise remain long unperformed, or the expectation of thy disciples unsatisfied.

II.

Wherefore, when the appointed time was come, (as all the works of God go forth in their fittest season) when the disciples were gathered together in one place, and with one accord, and so excellently disposed for the visits of heaven; when they had long continued in ardent prayer, and wrought up their affections to the utmost point of desire; suddenly there was a sound from heaven (whence every good and

and perfect gift descends) and a vehement wind filled the whole house, inflaming their hearts with zeal, and filling their mouths with anthems indited in the language of all the world; they were all illuminated with a pure light, and all inflam'd with a fervent love, and to communicate both to every nation, they were all endued with the gift of tongues: thus were the messengers of everlasting peace prepared, miraculously baptised with the Holy Ghost and with fire, and perfectly qualified for their great Commission.

III.

O wonderful change! their Ignorance is turn'd into learning, their mistakes into infallibility, their fear into courage, their weakness into strength, their sorrows into joy, and they in a moment made able to confound the arts, and conquer the opposition of the heathen world, and maugre all the devices of satan, to set up the kingdom of the Lord Christ.

IV.

And shall we not praise thee for these miraculous dispensations, by which the gospel was made known even unto us in these utmost corners, and last of times? Yes, holy *Jesus*, we will, we will also meet with one accord

accord at thy table, not doubting but thou wilt give us the same measure of thy spirit there, if our duty or our necessities do require it. It is enough to us that thou knowest our needs; *more* than will supply them we dare not ask, *less* thou wilt not give: Thou hast given us thy self; wherefore we believe thou wilt not deny us thy spirit, without which we can have no interest in thee, nor benefit from thee.

V.

Glory be to thee, O blessed spirit, the eternal love of the Father and the Son; and the glorious finisher of our salvation. To thee, the quickning spirit of regenerate souls, in whom they live, and move, and have their being. To thee, the sovereign balsam of our wounds, and only comfort of our sorrows. To thee, our refuge in this place of banishment, and faithful guide in this vale of misery. To thee, the sacred pledge of our free adoption, and ensuring seal of our eternal salvation: All love, all glory be to thee.

VI.

What do we say, O thou adorable spirit of God! what do we say, when we utter such words as these? we say what we can in our low capacity; but alas, how short of
thy

thy unspeakable excellencies! Had we the tongues of Saints and Angels; had we thine own miraculous tongues, which sat flaming on the heads of the Apostles, and made them speak thy wonders in every language; still all our praises would be poor and narrow, still infinitely short of thy adorable perfections. O thou, who openest the mouths of the dumb, and makest the tongues of children eloquent; inspire thy servants, if not with expressions suitable to thee, at least with such as are profitable to our selves: Replenish our hearts with thy sacred inspirations; illuminate our understandings, and inflame our affections, and sanctify all the faculties of our souls, that we may know and love, and constantly do the things that belong to our everlasting Peace.

THE PRAYER.

I.

O Most gracious God, who didst miraculously send down the Holy Ghost to supply the absence of thy Son, and comfort his Disciples, instructing them in all things necessary to their great work, the conversion of the world, grant, we humbly beseech thee, that our devout commemorating of these inestimable mercies may so increase the fervour of our hearts, that we may

may manifest by all the fruits of grace, that the same spirit is still abiding with us.

II.

And, O thou infinite and eternal spirit, the Lord and giver of life, who workest All in All; pardon, I beseech thee, all my resisting of thy motions, and quenching the flames which thou hast ever inkindled in my breast; and be pleased so to enlighten my mind, and purify my heart, that I may be always fit to receive and entertain thee, as the guide and comforter of souls. And be thou ever present with my spirit, to heal my distempers, and help my infirmities, and work mightily upon my heart, till my soul be fitted for that glory which is unspeakable and everlasting. Amen.



A

New-Year's-Gift.

PART VI.

MEDITATION I.

For the Assistance of God's holy Spirit.

Rom. viii. 13. *For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live.*

I.

COME let us humbly first implore his grace to make us worthy to adore our Sanctifier; who from the Father and the Son eternally proceeds, and with the Father and the Son must be equally worshipped and glorified. He infuses into us the breath of life, and brings us forth in our second birth; a birth that makes us heirs of Heaven, and gives a title to everlasting happiness.

II. Let

II.

Let us prepare our understandings to assent to his truths, and our wills to follow his divine inspirations; let us fill our memories with his innumerable mercies, and our whole souls with the glory of his Attributes; let us confidently address to him our petitions, who promises to help the infirmities of our prayers; let us not doubt the bounty of his goodness, but hope he will grant what he himself inspires us to ask.

III.

Lord, with how sweet and natural a conduct does thy Providence govern the children of Men? leading them on from one degree to another, till thou hast brought them up to their highest perfection: Thou puttest them to learn in the school of virtue, and disposest their capacities into several forms. In the first ages, when the world was young, thou gavest them for their guide the book of nature; there thy divine assistance help'd them to read some few plain lessons of their duty to thee: They saw this admirable frame of creatures; and as far as these could argue, they could conclude.

IV.

Sure there's a God, the cause of all things; sure there's a Providence, the disposer of all things: He must be very powerful that made so vast a world; he must be exceeding wise that contrived such excellent works; he must be goodness itself that did all this for us, and we ungrateful wretches will do nothing for him. Thus far some could say, but very few could do with those slender assistances which they then enjoy'd. After thou gavest thy people a written rule, which trained them up in a set form of discipline, which grew and spread into a publick religion, and was uniformly professed by a whole nation.

V.

They had some weak conceits of the kingdom of Heaven, and some imperfect means to bring them thither: But as to those high and supernatural mysteries, that so gloriously exalt the Christian faith, they all, alas, were blind or in the dark, and dangerously exposed to the effects of their own ignorance, wanting those clear instructions to know their end, wanting those powerful motives to love their God. Yet this prepared them for the times of grace, which thy mercy, O Lord, reserved for greater favours.

VI. To

VI.

To which thou hadst promised by thy holy Prophets an effusion of blessings from thy full hands. *I will put my law in their inward parts, and write it in their hearts; I will be their God, and they shall be my people: I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy. They shall teach no more every one his neighbour, saying, know the Lord; for all shall know me, from the greatest to the least.* O merciful Lord, who hast loved us from the beginning, be graciously pleased to love us to the end.

VII.

Pity the unhappy state of fallen Mankind, which neither nature nor law could bring to perfection. If any riper souls came forward to the birth, there wanted spirit to bring them forth; but send out thy spirit, O Lord, and they shall be created; and from the death of sin, be raised to the life of holiness; send out thy spirit, and renew the face of the earth, and our weeds and thorns shall be turned into a paradise.

VIII.

Consider, O my soul, the mercies of thy God; consider the wonders he has wrought for the children of Men. The eternal Fa-

ther created us of nothing, and set us in the way to everlasting happiness. The eternal Son came down from Heaven to seek us when we had lost our selves. The eternal spirit sends his grace to sanctify us, and gives us strength to walk in that holy way. Thus every person of the sacred Trinity has freely contributed his peculiar blessing; and all together, as one co-infinite goodness, have graciously agreed to compleat our felicity.

IX.

But, O ungrateful we! was it not enough to receive of our God all we have and are? Was it not enough that the Son of God should come down, and live to teach us, and die to redeem us? Was not all this enough to make us love? And love is all he aimed at, and love was all we needed. Let us confess to thee, O merciful Lord; let us confess to thee our miserable condition. Such was, alas, the corruption of our nature, and so many and strong the temptations round about us, that without this thy last miraculous favour, of sending the Holy Ghost to guide and quicken us, we should have still remained in our old dull place; slow to understand, and slower to obey.

X. We

X.

We should have quite forgotten our God that made us, and neglected the service of our Lord that bought us, had not thy fulness been furnished with one blessing more, and thy goodness ready to bestow it on thy children; hadst thou not providentially reserved a better blessing than the dew of the clouds, and fatness of the earth; better than plenty of corn and wine, or the multitude of posterity, or dominion over our brethren.

XI.

These were the great rewards of the old law, but behold far greater than these are here: Divine refreshments from the Heaven of Heavens; and the rare delicious fruits of the Holy Ghost; Meekness and peace and joy diffused in our breasts; strength and undaunted courage kindled in our hearts; a thousand sweet embraces of the spouse of souls; a thousand dear pledges of his everlasting love: these are the great rewards of the law of grace, and given to prepare us for the kingdom of glory.

XII.

O blessed Spirit, who bestowest thy favours as thou pleasest; and the more thou hast given, still the more thou givest! fit

and dispose thy servants first to entertain thee, then graciously vouchsafe to descend into our hearts: Fill us, O Holy Ghost, and as thou fillest us, enlarge our capacities; make us the more we receive of thee, still grow in desire of receiving more, till we ascend to those satisfying joys above, where all our faculties shall be stretch'd to the utmost, where they shall all be filled to the brim, and overflowed with a torrent of pleasure for ever.

THE PRAYER.

I.

O God, who knowest that we are set in the midst of so many and great dangers, that the temptations of Satan are very prevalent, the vanities of the world very deceitful, and our own corruptions very strong; help me and all thy servants with the succours of thy holy spirit; give me the spirit of wisdom and understanding, to keep me from all error and infidelity; the spirit of counsel to guide me in all difficulties; the spirit of might and power to preserve me from all Apostacy, and the spirit of knowledge and of the fear of the Lord to keep me from all sin and wickedness. Let the Holy Ghost be my comforter in my distresses, the assistant of my devotions, the quieter of my conscience, and let him bear witness with my spirit, that I am one of the sons of God.

II. And,

II.

And, O blessed spirit, thou guide and comforter of our souls, do not wholly absent thyself from us, but fill every part of the Christian Church, that there may still be hearts full of faith in the blessed Jesus, full of love to all mankind, full of ardent desires to see his kingdom come full of wisdom, to open the mysteries of salvation, to instruct men in the truth as it is in Jesus, and to persuade them to be obedient to it, that so by the same heavenly power whereby the faith of Christ was planted in the world, it may be graciously preserved and promoted, and we may see it go forward and advance, till every nation now on earth speak in their own tongues the wonderful works of God, and say, Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

MEDITATION II.

On St. Matthew iii. 2.

Repent, for the Kingdom of Heaven is at hand.

I.

MY God, when I remember those words of thine, *Repent, for the kingdom of heaven is at hand*; when I consider they were the chosen text of the eternal wisdom, I cannot think but they contain a
very

very important precept, and that I ought to be deeply affected with the power of the motive. My soul, did *Christ* begin his publick work with this command? apply then those searching words to thy self, and let them make deep impressions upon my Heart.

II.

Repent, O my soul, for the kingdom of heaven is at hand; repent, for the kingdom of heaven depends on thy repentance. Unhappy creature that I am, that I cannot live without sin; but blessed be my God, that I may obtain pardon by my repentance: But I cannot repent without the grace of God, nor obtain his grace without his own free Gift. O my dearest Saviour, who camest not to call the righteous, but sinners to repentance: Since I am not strong enough to be perfectly innocent; at least make me humble enough to be truly penitent: Make me heartily sorry for what I have done amiss; and not do again what will make me ry.

III.

Let not our Lord be angry, and I will speak yet once more; for I have much to ask, and he is infinite to give. I have much to ask for my self and all the world, who depend entirely on his free goodness. Many,
O

O Lord, are the graces we want, and none can give them but thy bounty. Many are the sins and miseries we are exposed to, and none can deliver us but thy self. Woe to the day and hour wherein I sinned; woe to the many days and hours I have foolishly mispent. Or rather woe to me, who abuse my days and hours, allowed me by thy goodness to work out my Salvation.

IV.

Deliver us, O Lord, from the punishments we deserve; and deliver us from the sins that deserve those punishments. Deliver us from the spirit of profaneness and infidelity; from the spirit of error, schism and heresy: Deliver us from the spirit of pride and avarice; from the spirit of anger, sloth and envy. Deliver us from the spirit of drunkenness and gluttony; from the spirit of lust, wantonness and impurity: Deliver us, O gracious God, from every evil spirit, and vouchsafe to give us thine own good Spirit.

V.

Vouchsafe to give us the spirit of fortitude; the spirit of temperance, justice and prudence; the spirit of wisdom, understanding and counsel; the spirit of knowledge, piety, and the fear of thee; the spirit of
peace,

peace, patience, and benignity; the spirit of humility, sobriety and chastity. O thou who never deniest thy favours, unless we first deny our obedience; thou who art often near to us, when we are far from thee; often ready to grant, when we are unmindful to ask; refuse not, O Lord, to hear us, now we call upon thee, and make us still hear thee when thou callest to us.

VI.

Fill our understandings with the knowledge of such Truths as may fix them on thee the eternal verity; innure our wills to embrace such objects as may unite them to thee the sovereign good. Shew us the narrow way that leads to life, the way which few can find, and fewer follow. Guide us still in the middle path of virtue, that we never decline to any vicious extream. Let not our faith grow wild with superfluous branches; nor be stripp'd into a naked and fruitless trunk: Let not our hope swell up to a rash presumption, nor shrink away into a faint despair. Let not our charity be cooled into a careless indifference; nor heated into a furious zeal.

VII.

But above all, suffer us not, O Lord, to be guilty of that unpardonable sin against thy

thy holy and blessed spirit; suffer us not obstinately to persist in any known wickedness; nor maliciously impugn any known Truth. Suffer us not to die in our sins without repentance; but O have mercy upon us in that serious hour. Have mercy on us, and govern us in our life; have mercy on us, and save us at our death.

THE PRAYER.

A Lmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; look down in mercy upon me thy sinful creature, who am here prostrate before thee, to confess and bewail my transgressions. I confess, O Lord, I was conceived and born in sin, and I have lived in iniquity; the frailties of my nature, the corruptions of my will, and the disorders of my life, my abuses of thy mercies, my contempt of thy judgments, and my repeated violations of thy holy laws, are more than I am able to express: I have broken through all the obligations of duty and interest, to pursue my lusts and follies: every little temptation has withdrawn me from thy service; whilst thy gracious invitation, the mercy of thy promises, and assistance of thy grace and spirit have been all lost upon me: O my God, I am troubled, I am ashamed and confounded! What shall I do, or whither shall I fly? How can I hope for mercy, that have deserved the rigors of thy justice?

II.

But since it is thy will that I should repent and live, since thou hast promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto thee, I beseech thee have mercy upon me, give me that godly sorrow which worketh repentance not to be repented of; give that broken and contrite heart which thou hast promised not to despise; let thy grace assist me, and the aids of thy spirit make my sorrow sincere, my resolutions steadfast, and so change and consecrate my affections, that they may never more misguide me; and then according to thy goodness, let thine anger and thy wrath be turned away from me. Pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ our Lord. Amen.

MEDITATION III.

On St. Matthew xi. 28, 29. 30.

Come unto me all ye that labour and are heavy laden, and I will give you rest.

Take my Yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls.

For my Yoke is easy, and my burthen is light.

I.

R*etire now, my soul, from thy common thoughts, permitted to entertain thy*

thy less serious Hours: retire and call thy wandering fancies home, and speedily range them into peace and order; that so thou mayest be prepared to hear thy Lord invite thee among the rest, to taste his sweetness.

Come unto me, you that labour, and are heavy laden, and I will give you rest.

Take my Yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest to your Souls.

For my Yoke is easy and my Burthen is light.

II.

Enough, dear Lord, enough is said, to draw all the world to thy holy Discipline. What can be offered so agreeable to our nature, too much, alas, inclin'd to pleasure and profit? what can be offered so powerfully attractive, as to make our work delightful, and then reward it: as to propose an employment like the musick of churches, devout and sweet, and gainful to the performers? whither, O my God, should we go, but to thee? thou hast the words of eternal Life.

III.

Thou art the free bestower of all we have, and faithful promiser of all we hope: thou kindly call'st us, O make us gladly
hear

hear thy voice, and constantly follow it till we come to thee. Suffer us no longer to go astray like lost sheep, wandering up and down in our own by-ways. Suffer us no longer to be distracted among many things, and neglect the one thing necessary: but gather us up from the world into our selves; then take us from our selves into thee, there to be ravished with thy holy embraces: there to be feasted with the antepasts of Heaven.

IV.

O how unspeakable is thy goodness, O Lord, which thou hast hid for those that fear thee; which thou hast partly revealed to those that love thee, and keep their tastes uncorrupted with the world! how great is the felicity of those who see thee, and in that sight see all things else? those who rejoice perpetually before thee, and in that joy find all joys besides.

V.

O beauteous truth, which known, forces love; and love begets Felicity; Live thou for ever in my faithful memory, and be my constant guide in all my ways. Still let me think on those joys above, and undervalue all things compared to my salvation. Still let me think on my Saviour's love,

love, that purchas'd for me all those joys.

VI.

O my adored redeemer, be thou the master-wish of my heart; the scope and end of all my time. As soon as I awake, let me look up to thee, and when I arise, humbly adore thee on my bended knees; often in the day let me call in my thoughts to thee, and when I go to rest close up mine eyes in thee. So shall my time be governed by thy grace, and my eternity crowned with thy glory.

VII.

Lord, e're I take leave of this delightful subject, let me repeat some few lines more of these kind instructions thou hast left us. Let me attentively meditate their substantial sense, and settle them as principles of my life and actions.

Lay not up for yourselves treasures on earth, where rust and moth corrupt, and thieves break through and steal.

But lay up for yourselves treasures in Heaven, where neither rust nor moth corrupts, nor thieves break through and steal.

For where your treasure is, there will your heart be also.

VIII.

Go now, you curious, and study what you please; as for me, I'll stay and listen to my Saviour: he'll teach me high and sure and useful truths: he'll teach me truths that will make me happy. Hearken but to this one word more, and you'll stay too, if any sense of your eternal good can hold you; hearken how he kindly tells us this new and glorious secret: We shall hereafter be *like the Angels in Heaven*.

IX.

O sweet and precious words to those that relish them, and thoroughly digest them into a strong nourishment: *We shall hereafter be like the angels in heaven*; and what, O dearest Lord, are those blessed angels, but spirits that know, and love, and delight in thee for ever? Such, O my soul, we shall be, if we follow now the instructions of our Saviour, we shall lead that sweet life, we shall be and live *like the angels in Heaven*.

X.

We shall know all that's true, and love all that's good; and delight in that knowledge and love for ever. No ignorance shall darken us, nor error deceive us; no cares perplex us, nor crosses afflict us; for we shall be *like the angels in heaven*; our joys shall

shall be full, and pure, and everlasting, for we shall be *like the angels in heaven*. Cheer thee, my soul, and bless thy bounteous Lord; it is by him we shall be like the angels in Heaven. Cheer thee, and raise thy hopes still higher; we shall be like himself, for we shall see him as he is.

The PRAYER.

I.

O Lord, *whither should I go but to thee? thou hast the words of eternal life. My conscience accuses me of breaking thy commandments. I have sinned in thoughts and words; in thoughts more than I can think, and in words more than I am able to express. I am impure, but thou of purer eyes than to behold iniquity; therefore if thou shouldst enter into judgment with me, I can expect nothing but thy wrath and indignation.*

II.

I know there is no way to fly from thee as an angry God, but to fly to thee as a reconciled father, reconciled in the blood of thy Son Jesus Christ, to fly from the strict bar of thy justice, to thy tender bowels of compassion; I therefore humbly beseech thee for thy mercy's sake, to pardon all my sins past, and strengthen me against all temptations for the time to come; awaken my conscience, confirm my judgment, enlighten my understanding, rectify my will, reform my life, inflame my zeal, and confirm

my faith, and increase my love to thee, that from hence-forth I may live unto thee; and serve thee, and grant that what is my duty may be my delight, and that all my service may be acceptable in thy sight, through Jesus Christ my Saviour. Amen.

MEDITATION IV.

On St. Luke xix. 41.

And when he was come near, he beheld the City, and wept over it.

I.

LIFT up thy voice, O *Jerusalem*, and be not afraid; say to the cities of *Judah*, behold your God: behold the Lord your God is come with a strong hand: his reward is with him, and his work before him: He is come to bring redemption to all the world, and graciously offers it first to you his people. But you refused the holy one, and the just; and desired a murtherer to be granted to you.

II.

Hearken with how sweet and elegant a compassion thy kind redeemer complains of thy ingratitude: O *Jerusalem, Jerusalem*, thou that killest the prophets, and stonest them who are sent to thee: how often would I have gathered thy children together, as a hen gathers
her

her chickens under her wings, and thou wouldst not? Hearken with how tender and charitable a reproof thy Lord unwillingly withdraws from thee his favour: O hadst thou known, even thou, at least in this thy day, the things that belong unto thy peace? But now they are hid from thine eyes.

III.

Hearken once more, and if his kindness cannot move thy love, he'll try how his anger can work upon thy fear. Hearken then and tremble at those terrible threatenings, with which thy gracious Lord forewarns thee of thy danger. *Gird thee with sackcloth, Jerusalem, and lie down in ashes; cover thee with mourning, and bitterly lament: for the days shall come when thy enemies shall besiege thee, and compass thee about with a Trench.*

IV.

They shall not leave one stone upon another, but beat thee to the ground, and thy children in thee. Thy people shall be slain by the edge of the sword; and led as slaves into all countries. They shall wander up and down without King or Prince, they shall mourn without sacrifice or altar. And Jerusalem shall be trodden under feet by the Gentiles, till the fullness of nations be accomplished.

V.

But O how long, Lord, holy and merciful; how long wilt thou be angry with them, for ever? Hast thou not said, he that scatters *Israel* will gather them again, and keep them as a shepherd does his flock? Remember thy antient promises, O Lord, and save the remnant of thy once-beloved *Israel*; take away the veil from before their eyes, that they may see thy truth, and embrace it; take away the hardness from their stony hearts, that they again may be thy people, and thou again their God.

VI.

Then shall they lay aside the garment of mourning, and put on the brightness which comes from thee. They shall celebrate the jubilee of this their greatest deliverance, and every one sing in that day of joy, *Come, let us ascend to the mountain of our Lord; to the House of the God of Jacob, and we will walk in his paths.* As it was our wickedness to go astray from our God, so being now returned, let us seek him ten times more.

VII.

Too late have we known thee, O thou ancient truth; too late have we loved thee,
O

O thou desired of all nations ; we were abused by our own blind passions : The kingdom we expected deserves not that name ; a short, and vain, and earthly prosperity. Thy dominion, O Lord, is in holiness and peace ; and of thy kingdom there shall be no end.

VIII.

Such was the kingdom thou promisedst to *David*, *Thy throne will I establish for ever*. Such is the kingdom thou givest to thy servants ; they shall live and reign with thee for ever. O make us love, dear Lord, this eternal kingdom, and all things else shall be added to it. O make us love this eternal kingdom, tho' nothing else be added to it. Thou art, O Lord, the true light of the world ; they who follow thee shall not walk in darkness.

The PRAYER.

I.

O Lord, we beseech thee, call home thine antient people the Jews, and bring in the fulness of the Gentiles, that they may be all one sheepfold under one shepherd. O that thy saving light may shine forth upon those many thousand souls, who sit in darkness, and in the shadow of death, before they go hence, and be no more seen.

II.

Reveal thy Son, and his saving gospel, to all those that never heard of a crucify'd Jesus. O do good in thy good pleasure to this our Sion; make up the breaches of this our Jerusalem; teach us, O Lord, at least in this our day, to know the things that belong our peace, before they come to be hid from our eyes.

III.

Yet how long, Lord, how long wilt thou be angry, for ever! O remember not against us the sins and offences of our lives past; let thy tender mercies speedily prevent us, for we are brought to great misery. Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name sake: Hear us, and have mercy upon us, and do more abundantly for us than we are able to ask or think, for the sake of thy dear Son Jesus Christ, our only Saviour and Redeemer. Amen.

MEDITATION V.

In Sickness.

Job xix. 25, 26, 27. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.*

And tho' after my skin, worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consum'd within me.

I.

COME let us praise the goodness of our God, who orders every thing for the best to his servants; whose Providence governs us all our life, and at last sends the messenger of death. He casts us down on our beds of sickness, and draws the curtain betwixt the world and us: There in that quiet solitude he speaks to our hearts, and sets before us all our life; there he discovers to us the vanities of this world, and invites us to prepare for the other.

II.

Thither he sends his messengers of peace, to treat with our souls, and reconcile them to Heaven. Thither he sends even his holy angels to secure our passage, and conduct us to himself. O how different will
our

our thoughts be then to what they were in our careless health? How shall we freely censure what we once esteemed, and be easily convinced into wiser counsels, when our bodies shall be dried up with a burning fever, or wasted away with a deep consumption; when our unruly senses shall be check'd with pain, and our rash minds made sober with fear; when the occasions of sin shall be removed, and every thing about us inclines us to repent?

III.

Blessed for ever be thy name, O Lord, whose mercy sanctifies even thy punishments into favours. Thou bringest us low, to persuade us to be humble; and prescribest us a sickness to cure our infirmities. Thou commandest the grave to dispense with none, but indifferently seize on all alike, that all may provide for that fatal hour, and none be undone by mistaken hopes: Thou tellest us plainly we all must die, but kindly concealest the time and place, that every where we may stand on our guard, and every moment expect thy coming.

IV.

Come let us humble ourselves in the sight of God, and spread before him all our

our complaints: He is the great creator of the world, and sovereign judge of all mankind. He sits above on his glorious throne, and in his hands are the keys of life and death. Whatever he pleases he brings to pass, and none can resist his Almighty power: Whatever he does is still the best, and none can accuse his all-knowing goodness. Let us therefore make our peace betimes with our God, before the evening approach too near: While it is called to day, let us faithfully labour; for the night will come wherein none can work. Let us look first into our own breast, and strictly examine what passes there. Tell me, my soul, how stand our great accounts? Are all things even between Heaven and us? Are we prepared to go to meet our judge? Is there not still some restitution to be made which the love of this world tempts us to delay? Is there not still some sin to repent of, which our own false hearts abuse us to connive at?

V.

Forgive, O sovereign goodness, our sins and imperfections, and fix our whole hearts on nothing but thyself. Why are we thus at best but good by halves, for whom there is a Heaven prepared with all our labours?

labours? Why do we mingle still with thy pure Grace so much of our own corrupted nature? Deliver us, O Lord, from the temptations of this world, and mercifully save us from the wrath to come. Blessed are those servants whom our Lord shall find watching; he surely will bestow on them all the mercies of Heaven.

VI.

Hear our prayers, O Lord, and let our cry come unto thee. Every thing afflicts us in this troublesome world, but nothing so much as our own iniquities. They like a heavy yoke oppress our necks, and keep down our eyes from looking up to Heaven. Lord, we confess we have followed vanity, and negligently performed the work thou gavest us: we confess we have gone astray after the manner of Men, but now our chief desires are towards thee.

VII.

Quench not, O God of mercy, quench not the smoaking flax, nor break the bruised reed. Pardon the sins which daily we have committed, and work a true and a hearty repentance in us. O were we now again in health, how gladly would we make use of every opportunity? how would we spend every minute in repentance, to
purge

purge away thoroughly even the least impurity? Teach us, O Lord, patiently to endure any cross or sickness, which imbitters the world to our taste; that after this experience, if it be thy good pleasure to restore us to our former health, we may amend our lives, and be made fit for thy heavenly kingdom.

VIII.

Bless the Lord, O my soul, give thanks to God for all his mercies. If thy pains be not perpetual, thank him for thy intervals of ease and refreshment. If they be not acute and extream, thank him for the abatement and moderation of them. If thou endurest much, consider this is a good method of weaning thy affections from the world, and making thee thirst more earnestly after tasting the joys of a better place. If a tedious lingering distemper assault, and almost weary out thy patience, think how much rather this is to be chosen, than the raging phrensies of a fever, or the sudden stroak of an apoplexy. Reflect upon the condition of these wretches, who are snatched out of the world, it may be in an act of damning sin; but however in an instant, without so much as the power, or the leisure to seek pardon or peace, or to implore the

the mercy of God at at the leaſt gasp. Oh! what would they have given; how much more would they have ſuffered, to purchaſe this long warning! theſe flow approaches of death, the happy advantages thou now enjoyeſt, of trimming thy lamp, and putting thy ſoul in readineſs to meet the bridegroom at his coming! O thou dear redeemer of the world, and ſovereign king of life and death; thou who deſpiſeſt not the tears of the penitent, nor turneſt away from the ſighs of the afflicted: Thou who preſerveſt all that rely on thee, and fulfiſteſt their deſires, that long to be with thee; hear thou our cries, and pardon our ſins, and graciouſly deliver us from all our afflictions and fears.

The PRAYER.

I.

Almighty God and merciful Father, thou art the author of my being; and as my life, my health and ſtrength are from thee, ſo they are and ought to be wholly at thy diſpoſal; I humbly confeſs, that becauſe of my ſins, it is juſt with thee to afflict me with ſickneſs and pain, yea, to cut me off from the land of the living. I acknowledge, O Lord, my ſins are many and great; the faculties of my ſoul, and members of my body have been made the inſtruments

ments of sin ; I have not been duly thankful for, nor made a right use of the manifold blessings of health and strength, of time and opportunities of doing and receiving good, which thou hast vouchsafed unto me ; I do therefore acknowledge the justice of thy dealings, and that the greatest afflictions I do or can suffer here, are infinitely less than my sins deserve.

II.

But, O thou Father of mercies, who delightest not in the death of a sinner, be favourable unto me, enter not into judgment with thy servant ; and tho' for my sins thou art justly displeased, yet, O Lord God most holy, O Lord most mighty, O holy and merciful Saviour, deliver me not into the bitter pains of eternal death.

III.

I know, O Lord, that afflictions rise not out of the dust, but are of thy sending ; but such is thy mercy, that thou dost not willingly afflict nor grieve the children of Men ; thou designest not the ruin, but the amendment of those whom thou scourgest : I beseech thee, by thy grace, so to sanctify this correction of thine unto me, that this sickness of my body may be a means of health to my soul ; make me diligent to search my heart, and to find out the accursed thing, that has brought this affliction upon me, and make me sensible of my manifold provocations, and so sincerely lament, abhor, and forsake them, that this correction may appear to be the effect of thy love and pity.

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IV.

Remember, O Lord, the sufferings of thy Son, who himself bore the afflictions, and the punishment due to our sins: I believe in him as my alone Saviour; my trust is in his merits; and I humbly beg for his sake that thou wouldst be reconciled unto me: Heal my soul, O Lord, which hath sinned against thee, and then if it be thy blessed will, heal my body also, and restore me again to a state of health and strength, that I may still live to praise thee, and bring forth the fruits of Repentance.

V.

But if in thy wisdom thou hast otherwise disposed, if thou hast determined that this sickness shall be unto death, I beseech thee to fit and prepare me for it; give me that sincere and hearty repentance, to which thou hast promised mercy and pardon; wean my heart from the world and all its seducing vanities, and make me long for those more excellent and durable joys, which are at thy right hand for ever. Lord, take away the sting of death, the guilt of my sins, and then tho' I walk through the valley of the shadow of death, I will fear no evil: I will lay me down in peace, and, Lord, when I wake up, let me be satisfied with thy presence in thy glory. Grant this, O merciful God, for his sake, who is both the Redeemer and Mediator of sinners, even Jesus Christ. Amen.

MEDITATION VI.

Of Preparation for Death.

Revel. xiv. 13. *I heard a voice from Heaven, saying unto me, Write; from henceforth blessed are the dead which die in the Lord; even so saith the Spirit, for they rest from their labours.*

I.

THIS life indeed is the way we must walk; but this alone cannot bring us to our end. E're we arrive at our appointed home, we must be led through the gates of death, where we shall absolutely be stript of all we have, and carry nothing with us but what we are; where we not only must quit the whole world, but leave behind us even a part of ourselves. Hast thou, my soul, seen some neighbours die? and dost thou remember those circumstances of sorrow? We are sure the case e're long will be our own, and are not sure but it may be very soon. The longest life is but a day multiplied; and who can assure me which will be my *last*? He only who was God as well as Man, could say, *Mine Hour is not yet come.* Assist me, O my God, to live in a constant expectation of a

dying hour, which I know is certain, and may be very near.

II.

But, O insensible creatures that we are ! we look upon death as the greatest of evils, and yet regard it the least of all things ; we know it highly concerns us to make preparation for it, by a good life, and we know the sad consequence if it surprize us unawares, and we are not sure we shall not be surprized the next hour or minute ; and for all this we put the evil day far from us, as if we were resolved not to *avoid*, but *suffer* what we fear : whereas would we entertain ourselves more with the thoughts of death, it would be less a terror to us ; for in proportion as our lives amend, our fears would abate, and a clear conscience would enable us to meet death with an undaunted courage.

III.

It is appointed for all Men once to die, and after that the judgment. So says the spirit of God himself ; and what is thus appointed none can reverse, none can escape : that then which remains for us to do, is only to endeavour that we may die as becomes Men and Christians ; that is, as persons who expect to render an account of the things

things done in the body, and to receive a recompence accordingly, whether it be good or bad. But who may abide that Day, or who shall stand when the Lord appeareth? Who indeed, when not only the thing itself, but the very thoughts, and especially the approaches of it, are so dreadful: for what is more terrible to mortal man than dying? and what more so to sinful man than being judg'd? But yet, my soul, since these will unavoidably come, let us prepare not only to bear them contentedly, but even to meet them gladly.

IV.

If death be consider'd in itself, it is no more than what all living creatures here below undergo in common with ourselves. And what is dying? it is a ceasing to live after the manner we now do; it is a removal, or rather an escape from a world of misfortunes and miseries, of temptation and sin: I have been dying ever since I began to live, and am dead to all the time that is past; and what remains will quickly pass and be gone, after the same manner; yet how have I over-loved this body, as if I should never live out of it, and set my heart and affection on this world, as if I should never remove to another.

V.

But if we consider death in another capacity, as leading and keeping us close prisoners to a just and terrible judgment, thus it hath a sting indeed, which is the sense of guilt and sin unpardon'd. O Death, how terrible art thou to those persons unto whom thou art the end of their happiness, and the beginning of their sorrow! This is what nothing can relieve, but the comforts of true repentance, of a Saviour sacrificed to expiate, and make full satisfaction for our offences, a title to our part of that expiation, and the favour of a reconciled God. And these are comforts which I hope belong to me; for do but hear and observe (my soul) what reviving Words the Holy Ghost hath spoken to this purpose: *If any man sin we have an advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins.* Look up then, and see thy Lord coming in the clouds: Thou must be judg'd, 'tis true, but thy Redeemer shall be thy Judge. And to whose decision wouldst thou chuse to stand, but to thy best friend's? To him who loved thee so dearly as to die for thee, to be made a sin and a curse for thee, that thou mightest be made the righteousness of God in him; and he hath promised that all who

repent and believe, and serve and love him, shall be saved in that day, and be where he is, and behold his glory.

VI.

O glorious day, which (if I duly prepare myself for it) shall bring me to the full and inseparable enjoyment of my dear Saviour, and most merciful God! when this veil of flesh shall be done away, and spiritual joy and peace, knowledge and love shall for ever abound: Blessed be thy name, O God, who hast ordained such an infinite recompence for our short, imperfect, and unworthy labours. And if thou hast decreed withal, that I must pass through the regions of darkness and death, to come at those seats of light and glory, shall I grudge this passage? When I have borne the heat and burden of the day, shall I mourn because the even is come, and shrink back when I am called to receive my wages? I know the passage is strait and difficult; O do thou assist me with thy blessed Spirit, that by an holy life I may be prepared for a dying hour, and by the repeated exercises of faith and repentance, of truth and love, and heavenly-mindedness, I may chearfully undergo the terrors and struggles of my last trials.

The PRAYER.

I.

O Most great and glorious God, I am now presenting my soul and body to thee, but cannot tell where I shall be the next moment, or whether I shall live to breathe out the desires of my soul once more unto thee; for in thy hand is the breath of our nostrils, and when thou pleasest we are turned to destruction. I see, O Lord, now that I think of my departure, how unprofitable my too many cares are for the things of this life, how trifling all my pleasures, and that there is no solid happiness but in thy love, and a pious hope of immortality.

II.

Make me so wise as to understand and consider my latter end, to remember the shortness of my time; and teach me so to number my days, that I may apply my heart unto wisdom. Let me never allow my self any course of living wherein I shall be loth to be found when I come to die. Help me so to live, as at the hour of death I shall wish I had lived, and so to make me ready for death all my days, that at my last day I may have nothing to do but to die. Continue in my mind these holy thoughts and inclinations, that my love to this world may always be such as is consistent with my hope of Heaven; and grant that the nearer I come to that eternal world, the clearer sight I may have of my happiness, and attain the greater assurance of thy love, and be fuller of joy in hope of thy glory. Amen.

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MEDITATION VII.

Comforts against the Loss of Friends.

I Theff. iv. 13, 14. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.*

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

I.

LET us wipe our eyes with the comfort of hope, and change our grief into a charitable joy; the friends we mourn for are delivered from this world, and all the miseries we so justly deplore; their bodies tremble no more with the palsy, nor burn with the flames of a scorching fever; they cry out no more for want of sleep, nor roll up and down their uneasy beds.

II.

But quietly rest in the silent grave, till they rise again to immortal glory, which, while they there expect in peace, their souls are enlarged to a spacious liberty; no longer confin'd to this prison of the body, but gone to dwell in the region of spirits; no longer exposed to these stormy seas, but are gladly arrived at their safe harbour.

III.

O praise our Lord, all you nations of the earth, whom his providence yet sustains alive, whom he so long forbears to strike, though our sins have often provoked his wrath; whom he so graciously calls to repent, though our passions have hitherto neglected his voice; teaching us by the death of others timely to prepare for our own.

IV.

Know, O my soul, that we also must die, and strictly account for every idle word: we must appear before a just tribunal, and there receive our everlasting doom. Seems it so hard a fate to tread the path in which all our ancestors have gone before us? *Adam* the first of men, and *Abraham* the friend of God; *David* the man after God's own heart, and *Daniel* the prophet of the Lord.

V.

All these have paid their debt to nature, and subscribed the law of universal mortality: Yea, *Jesus* himself, the eternal Son of God, expired on the cross, and went to his glory through the gates of death; and shall our fond self-love so blindly flatter us as to make us wish an exemption from this common fate? 'Tis not for us, O Lord, to chuse

chuse our own conditions, but chearfully to submit to thy wise and just dispensations, who hast promised that all things shall work together for good to them that love thee.

The PRAYER.

An act of resignation when a friend is dead.

I.

Almighty God, be pleased to take pity on thy distressed servant grieving for the loss of my friend. Thou knowest, Lord, how nearly our hearts were knit in affection, and therefore how justly I lament my loss. But since it was thy pleasure to receive him to thyself, be pleased also to hasten my journey to him; give me patience to endure this stroke of thy scourge, and thankfully to acknowledge thy goodness in his happiness. Him thou hast taken from the evil to come; O deliver me also from this body of death.

II.

Give me, O God, a sight of my sins, and turn all my tears into a godly sorrow for offending thy divine Majesty. O be thou a father, brother, friend, and all to me, that all my wants may be supplied by thy all-sufficiency. O let my treasure be laid up with thee in Heaven, that where my treasure is, there my heart may be also; and when it shall be thy pleasure to free me from this tabernacle of flesh, let me be received

received into that choir of Saints, whereof I doubt not but my friend is a joyful member. Grant this, O heavenly Father, for thy Son Jesus Christ's sake, my only Lord and Saviour. Amen.

MEDITATION VIII.

On the Day of Judgment.

Heb. ix. 27. *It is appointed for all Men once to die, and after that the Judgment.*

I.

O Praise our Lord, all you his works, bless him and magnify him for ever; praise his Almighty power that gave you your being, and still preserves you from relapsing into nothing; praise his all-seeing wisdom, that here directs your steps, and leads you on to your eternal end; praise above all his boundless goodness, that pours into every thing as much as it can hold. And though our short sight now reach not so far, but often mistake and repine at his government, yet at the last great day we shall clearly discern a perfect concord in the harshest note. When our adored Redeemer shall come in the clouds, and summon all mankind to appear before him; there to receive each their proper part exactly fitted to their best capacity; there to behold

behold the whole creation strive to express in itself the perfections of its Maker, whose admirable wisdom shall guide that last universal scene, and finish the whole act in a beauteous close.

II.

When the Archangel should sound his trumpet, and proclaim aloud this universal summons, *Arise, you dead, and come to Judgment*; arise and appear before the throne of God; then shall the little heaps of dust immediately awake, and every soul put on again her proper body; immediately all the children of *Adam* shall be gather'd together from Heaven and Hell, and every corner of the earth. Then they must all stand and attend their doom; but O with how sad and fatal a difference!

III.

The just shall look up with a chearful confidence, and in their new white robes rejoice and sing: Alleluja! let us rejoice, for the marriage of the Lamb is come, and his bride has prepared her self; let us rejoice, for the kingdom of the world is made our Lord's, and his Christ's, and he shall reign for ever and ever; let us rejoice, for now our Redeemer is nigh; behold he comes quickly, and his reward is
with

with him. Come, come, Lord *Jesu*, thou long desire of our hearts; come quickly, thou full delight of our souls; come and declare to all the world thy glory; come and reward before all the world thy servants.

IV.

Behold, he comes in Power and Majesty, attended with a train of innumerable angels. Behold, he sits enthroned on the wings of Cherubims, and takes at once a view of all mankind. He commands his angels to sever his sheep from the goats, and gather them together on his right hand. First then, to them he turns his glorious face, and says these ravishing words: *Come ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world.* O the joys their souls shall then feel, when those heavenly words sound in their ears! joys that the wit of man cannot conceive: joys that the tongues of angels cannot express: let it suffice, themselves shall taste their own felicity, and feed on its sweetness for ever.

V.

But Oh! with what dejected eyes and trembling hearts shall the wicked stand expecting their Judge? What shall they do then?

then? Where-ever they look, their eyes can meet with nothing but what will cause despair: Above the offended judge ready to condemn them; below the bottomless pit gaping to devour them; within the worm of conscience gnawing upon their bowels; and round about them all the world in flames.

VI.

What shall they do, when that terrible voice shall strike them suddenly down to the bottom of Hell? *Go you accursed into everlasting fire, prepared for the Devil and his angels.* The Day of Man is past, when sinners did what they pleased, and God seemed to hold his peace: 'Tis now the day of God, when his wrath shall speak in thunder, and sinners suffer what their wickedness deserves. Then shall they sink immediately into the pit of sorrow, and dwell in darkness and torments for ever. While the just shall go up in joy in triumph, and reign with our Lord in his kingdom for ever.

VII.

Thus shall the whole creation be finally disposed, and mercy and justice divide the world. O my soul! who now art here below, and readest these dreadful truths as
things

things afar off: Know thou shalt then be present, and see them with thine eyes, and be thy self concerned for all eternity. Know as thou livest, thou art sure to die; and as thou diest, thou art sure to be judged. Think what a sad condition it will be, to find thyself on the wrong hand; think what thou then wouldst give for to have repented in time; think what thou wouldst give for a little time to repent. Think on these things, and now heartily repent, while yet a moment of time is left thee. Now watch and pray continually, for we know not the hour when the Son of Man will come.

VIII.

O Son of God and Man! who camest in mercy to save us, bring the same mercy with thee, when thou comest to judge us. In the mean while assist us with thy heavenly grace, to stand perpetually with our accounts prepared, that we may die in the peace of God, and communion of his Church, and go to live with him in that part of his holy Church which is triumphant.

The PRAYER.

I.

O *Blessed Jesus, thou most righteous Judge eternal, ordained by thy Father to be the Judge both of the quick and dead, whereof*
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he hath given us assurance in that he hath raised thee from the dead; raise me (I beseech thee) from the death of Sin to the life of Righteousness, and thereby fit and prepare me for the day of judgment. Cause me so effectually to think on that dreadful day at present, that I may not fear its terrors hereafter, but may be justified by thy sentence, and cleared when I am judged.

II.

Blessed be God the Father, blessed be the Holy Trinity, that thou, merciful Jesus, art our Judge, who, by assuming human nature, wast touched with the feeling of our iniquities, and wast in all points tempted as we are, yet without sin, that thou mightest have compassion on us who are tempted, and that we might come the more boldly to thy judgment-seat, and find grace to help in that time of greatest need.

III.

Grant me, O merciful Saviour, so to accuse and condemn myself for my sins by a penitent sorrence of them now, that I may not be condemned by thee hereafter. O that my own heart may pass that true judgment on me in this world, which thou, blessed Redeemer, hast passed on me in the other: And if upon bringing my self to an account at present, I find that my conscience condemns me, grant that I may make void that condemnation by an immediate amendment, considering that if my heart

heart condemn, thou who art greater than my heart, and knowest all things, wilt much more condemn me.

IV.

O my God, grant me such an habitual remembrance of the last and dreadful day of trial, as may excite me to an holy preparation for it, that I may expect it with a comfortable hope, meet it with an humble and well-grounded assurance, and be found in the number of those happy souls who then shall hear these joyful words of our Saviour pronounced to them: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen. So come, Lord Jesus.

F I N I S.



